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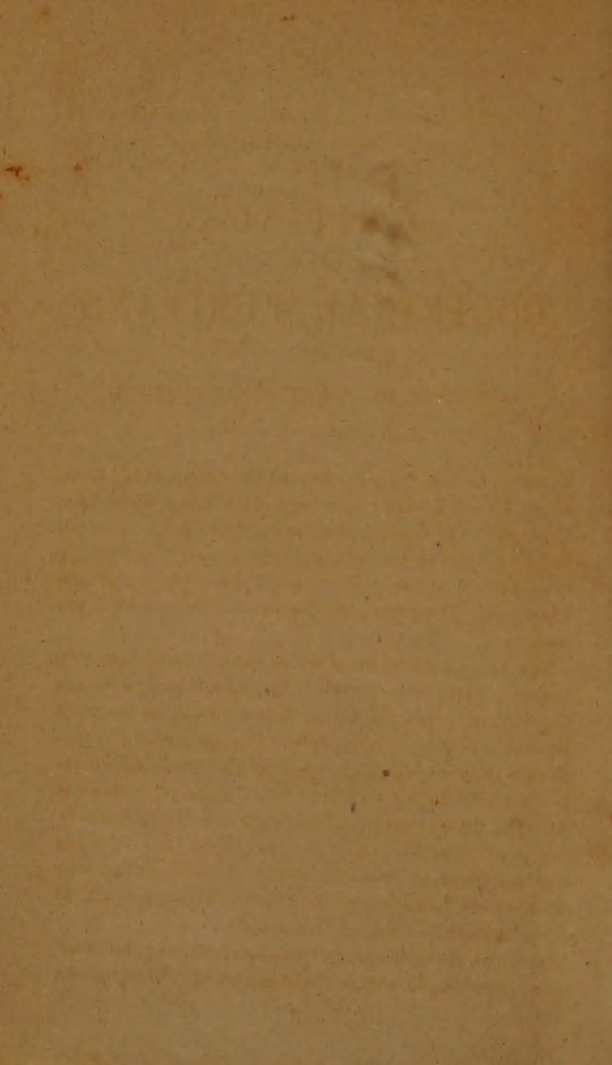
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DOCTRINAL PURITANS

CHRIST SET FORTH,

IN HIS

DEATH, RESURRECTION, ASCENSION, SIT-
TING AT GOD'S RIGHT HAND,
AND INTERCESSION.

TOGETHER WITH A TREATISE ON
THE HEART OF CHRIST IN HEAVEN
TOWARDS SINNERS ON
EARTH.

BY

THOMAS GOODWIN, B.D.

Born, 1600 ; Died, 1679.

THE RELIGIOUS TRACT SOCIETY.

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Born 1600; Died 1679.

Ms. S. D. Wilson

* * In this Edition, the obsolete words are exchanged for
* others of the same meaning.

TO THE READER.

WHAT the scope of this treatise itself is, the title-page, and the table that follows, will sufficiently inform you : I shall only here acquaint you with what was mine, in a few words. I have, by long experience, observed many holy and precious souls, who have clearly and wholly given up themselves to Christ, to be saved by him his own way ; and who, at their first conversion, as also at times of desertion, have made an entire and immediate close with Christ alone for their justification ; who yet, in their ordinary course and way of their spirits, have been too much carried away with the rudiments of Christ in their own hearts, and not after Christ himself ; the stream of their more constant thoughts and deepest intentions running in the channel of reflecting upon, and searching into, the gracious dispositions of their own hearts, so to bring down, or to raise up, (as the apostle's words are, Rom. x. 8.) and so get a sight of Christ by them : whereas Christ himself is nigh them, as the apostle there speaks, if they would but nakedly look upon himself through thoughts of pure and single faith.

And although the use of our own graces, by way of sign and evidence of Christ in us, be allowed us by God, and is no way derogatory from Christ, if subordinated to faith, and so as that the heart be not too inordinate and immoderate in poring too long or too much on them, to fetch their comfort from them, unto a neglect of Christ, yet, as pleasures that are lawful, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to deaden the heart, either to the present delighting in God, or pursuing after him, with the joint strength of our souls, as our only chief good: so an immoderate recourse unto signs, though barely considered as such, is as unwarrantable, when thereby we are diverted and taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediately, as he is set forth to be our righteousness; either by the way of assurance, which is a kind of enjoyment of him, or recumbency and renewed adherence in pursuit after him.

And yet the minds of many are so wholly taken up with their own hearts, that, as the psalmist says of God, Christ is scarce in all their thoughts. But let these consider what a dishonour this must needs be unto Christ, that his train and favourites, our graces, should have a fuller court and more frequent attendance from our hearts than himself, who is the King of glory. And likewise what a shame also it is for believers themselves, who are his spouse, to look upon their husband no otherwise but by reflection and at second hand, through the intervention and assistance of their own graces, as mediators between him and them.

Now, to rectify this error, the way is not wholly to reject all use of such evidences, but to order them both for the season, and also the issue of them. For the season, so as

that the use of them go not before, but still should follow after an address of faith first renewed, and acts thereof put forth upon Christ himself. Thus, whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of ourselves unto Christ, as our justification, and to close with him immediately; and this as if we had no present or by-past grace to evidence our being in him. And if then, whilst faith is thus immediately clasping about Christ, as sitting upon his throne of grace, we find either present or forepast graces coming in as handmaids, to attend and witness to the truth of this adherence unto Christ, as after such single and absolute acts of faith it oftentimes falls out,—the Holy Ghost, without whose light they shine not, bearing witness with our spirits, (that is, our graces,) as well as to our spirits,—and then again for the issue of them, if in the closure of all we again let fall our viewing and comforting ourselves in them, or this their testimony, and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength,—if thus, I say, we make such evidences to be subservient only unto faith, whilst it makes Christ its alpha and omega, the beginning and the end of all, this will be no prejudice at all to Christ's glory, or the workings of faith itself. For, by this course, the life of faith is still actually maintained, and kept upon wing in its full use and exercise towards Christ alone for justification; whereas many Christians do habitually make that only but as a supposed or taken-for-granted principle, which they seldom use, but have laid up for a time of need; but actually live more in the view and comfort of their own graces, and the gracious workings thereof in duties towards Christ.

The reason of this defect, among many others, I have

attributed partly to a barrenness, as Peter's phrase is, in the knowledge of the Lord Jesus Christ, and of such things revealed about him as might be matter for faith to work and feed upon; as also to a want of skill, while men want assurance, to bend and bow, and subjugate to the use of a faith of mere adherence all those things that they know and hear of Christ as made justification unto us; it being in experience a matter of the greatest difficulty, and yet certainly most feasible and attainable, for such a faith, as can yet only rely and cast itself upon Christ for justification, yet rightly to take in, and so to make use of, all that which is or may be said of Christ, his being made righteousness to us, in his death, resurrection, &c., as to quicken and strengthen itself in such acts of mere adherence, until assurance itself comes, for whose use and entertainment all such truths lie more fair and directly to be received by it. They all serve as a fore-right wind to assurance of faith, to fill the sails thereof, and carry it on with a more full and constant gale, as the word used by the apostle for assurance imports; whereas, to the faith of a poor recumbent, they serve but as a half-side wind, unto which yet, through skill, the sails of such a faith may be so turned and applied towards it, as to carry a soul on with much ease and quietness unto Christ, the desired haven; it notwithstanding waiting all that while for a more fair and full gale of assurances in the end.

Now, to help or instruct believers in that latter, namely, the use of such a skill, is not so directly the drift of this Treatise, I having reserved that part (if God assist me, and give leisure, and this find acceptance) unto another, about the acts of justifying faith, wherein this art now mentioned is to be the main scope. That which I have here endeavoured, is to set forth to all sorts of believers,

whether they have assurance or not, Christ as he is the object of our faith as justifying, and as the cause of justification to us; and so I send forth this as a premise, and preparatory to that other. And to that purpose I have run over some few articles of our faith or creed, as I found them put together in one bundle by the great apostle—namely Christ, in his death, resurrection, ascension, sitting at God's right hand, and intercession; and have handled these no further than as in all these he is made justification unto us, therein having punctually kept unto the apostle's scope. By all which you may, in the mean time, see what abundant provision God hath laid up in Christ, in the point of justification, for all sorts of believers to live upon, every thing in Christ, whatsoever he was, or whatsoever he did, with a joint voice speaking justification to us. You now see also that God hath in Christ justified us over and over; and thereby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, and so be spoiled and bereft of these more immediately prepared and laid up for us in Christ himself. To have handled all those considerations which his obedience unto death affords unto the justification of a believer, and his comfort therein, in this small tract, would have made that part too disproportioned to the rest: it alone deserves, and will require a distinct tract, which therefore I have cast into another method; and so in this treatise have touched only upon what may for the present be sufficient to furnish that part, to keep company with its fellows. Only, when I had thus presented Christ along from his death, resurrection, and ascension, unto his sitting in heaven, and there performing that great part of his priesthood, the work of intercession, I judged it both homogeneal*

to all these, and conducing to the greater encouragement of believers in the exercise of their faith, to subjoin that other treatise,—how Christ's heart, now he is in heaven, stands affected to us sinners here below ; and a better token, take the argument itself, if I could have fully represented it, how to present unto his spouse I know not, than a true character of her husband's heart now he is in glory : and but for method's sake, I would have placed it first, it being more suited to common capacities, whose benefit I aim at. Now, in that discourse, I confess I have not aimed to keep so strictly unto the matter of justification only, as in the other I have done ; but have more generally discussed it, and shown how his heart stands toward us under all sorts of infirmities whatsoever, either of sin or misery, yet so as it will serve for the matter of justification also.—The Father of our Lord Jesus Christ grant us, according to the riches of his glory, that Christ may dwell in our hearts by faith, and that we may know the love of Christ, which passeth knowledge. Amen.

THOMAS GOODWIN.

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CHRIST SET FORTH.

“Who is he that condemneth? It is Christ that died. yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”—ROM VIII. 34.

CHAPTER I.

SHOWING, BY WAY OF INTRODUCTION, THAT
CHRIST IS THE EXAMPLE, AND OBJECT OF
JUSTIFYING FAITH.

SECTION I.—*The scope of these words: That they were Christ's originally.—Christ the highest example of believing.—Encouragements to our faith from thence.*

THESE words are a triumphing challenge, uttered by the apostle in the name of all the elect, for so he begins it in the verse foregoing; “Who shall lay any thing to the charge of God's elect? It is God that justifieth,” and then follow these words, “Who shall condemn?” namely, God's elect, “It is Christ that died,” &c. This challenge we find first published by Jesus Christ himself, our only champion, in Isaiah l. a chapter made of, and for, Christ; “He is near that justifieth me;

who will contend with me?" ver. 8. They were Christ's words there, and spoken of God's justifying him; and these are every believer's words here, intended of God's justifying them. Christ is brought in there, uttering them as standing at the high priest's tribunal, when they spat upon him, and buffeted him, as verses 5, 6. when he was condemned by Pilate, then he exercised this faith on God his Father "He is near that justifieth me." And as in that his condemnation he stood in our stead, so in this his hope of his justification he speaks in our stead also; and as representing us in both. And upon this the apostle here pronounces, in like words, of all the elec. "It is God that justifieth; who shall accuse? Christ was condemned, yea, hath died; who therefore shall condemn?" Lo, here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be delivered. We observe first, from hence, by way of premise to all that follows,

THAT CHRIST LIVED BY FAITH, AS WELL AS WE DO.

In the first of John ver. 16. we are said to receive of his fulness grace for grace: that is, grace answerable and like unto his; and so, among others, faith. For explication hereof,

I. In some sense he had a faith for justification like unto ours, though not a justification through faith, as we have. He went not, indeed, out of himself, to rely on another for righteousness, for he had enough of his own, he being the Lord our righteousness; yet he believes on God to justify him, and had recourse to God for justifica-

tion: "he is near," says he, "that justifieth me." If he had stood in his own person merely, and upon his own foundation only, there had been no occasion for such a speech; and yet, considering him as he stood in our stead, there was: for what need of such a justification, if he had not been some way near a condemnation? He therefore must he supposed to stand here (in Isa.) at God's tribunal, as well as at Pilate's, with all our sins upon him. And so the same prophet tells us, "God made the iniquities of us to meet on him," chap. liii. 6. He was now made sin, and a curse, and stood not in danger of Pilate's condemnation only, but of God's too, unless he satisfied him for all those sins. And when the wrath of God for sin came thus in upon him, his faith was put to it, to trust and wait on him for his justification, for to take off all those sins together with his wrath from off him, and to acknowledge himself satisfied, and him acquitted. Therefore, in the twenty-second psalm, which was made for Christ when hanging on the cross, and speaks how his heart was taken up that while, he is brought in as putting forth such a faith as here we speak of, when he called God his God, "My God, my God," then, when, as to his sense, he had forsaken him, "why hast thou forsaken me?" Yea, he helped his faith with the faith of the forefathers, whom upon their trust in him God had delivered: "Our fathers," says he, "trusted in thee; they trusted, and thou didst deliver them." Yea, at the sixth verse, we find him laying himself at God's feet, lower than ever any man did: "I am a worm," says he, which every man treads on, and counts it a matter of nothing to kill, "and

no man," as it follows ; and all this, because he bare our sins." Now, his deliverance and justification from all these to be given him at his resurrection, was the matter, the business he thus trusted in God for, even that he should rise again, and be acquitted from them. So Psalm xvi. a psalm made also for Christ, when to suffer, and to lie in the grave, "The Lord is at my right hand, I shall not be moved ; Therefore my heart is glad, my flesh also resteth in hope," ver. 8—10. or, as in the original, 'dwells in confident sureness,' "thou wilt not leave my soul in hell," that is, under the load of these sins, and the wrath laid on me for them : "neither wilt thou suffer thy holy One" (in my body) "to see corruption." This is in substance all one with what is here said in this one word, "He is near that justifieth me," for Christ's resurrection was a justification of him, as I shall hereafter show.

II. Neither did he exercise faith for himself only, but for us also ; and that more than any of us is put to it, to exercise for himself : for he, in dying, and emptying himself, trusted God with the merit of all his sufferings aforehand, there being many thousands of souls to be saved thereby, a long while after, even to the end of the world. He died, and trusted all that stock into his Father's hands, to give it out in grace and glory, as those for whom he died should have need. And this is a greater trust, considering the infinite number of his elect, as then yet to come, than any man hath occasion to put forth for himself alone. God trusted Christ before he came into the world, and saved many millions of the Jews upon his bare word : and then Christ,

at his death, trusts God again as much, both for the salvation of Jews and Gentiles, that were to believe after his death. In Heb. ii. 12—15. it is made an argument, that Christ was a man like us because he was put to live by faith, like as we are; which the angels do not, and to this end, the apostle brings in these words prophesied of him, as spoken by him of himself, “I will put my trust in him,” as one proof that he was a man like unto us. Now, for what was it that he trusted God? By the context it appears to be this, that he should be the salvation of his brethren and children, and that he should have a seed and a generation to serve him, and raise up a church to God to praise him in. For this is made his confidence and the issue of his sufferings in that forecited Psal. xxii. from verse 22 to the end.

Use.—How should the consideration of these things both draw us on to faith, and encourage us therein, and raise up our hearts above all doubtings and withdrawals of spirit in believing! For in this example of Christ we have the highest instance of believing that ever was. He trusted God, as we have seen, for himself, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poor soul? Yea, Christ thus trusted God, upon his single bond; but we, for our assurance, have both Christ and God bound to us, even God with his surety, Christ, for he is God’s surety as well as ours. A double bond from two such persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not

induce to trust them both, for one's own salvation when as otherwise they must be damned that will not ?

This example of Christ may teach and incite us to believe. For did Christ lay down all his glory, and empty himself, and leave himself worth nothing, but made a deed of surrendering all he had into his Father's hands, and this in a pure trust that God would justify many by him, as it is in Isa. liii. 11. and shall not we lay down all we have, and part with whatever is dear unto us aforehand, with the like submission, in a dependence and hope of being ourselves justified by him ? And also, it may encourage us to believe. Hast thou the guilt of innumerable transgressions coming in, and discouraging thee from trusting in him ? Consider but what Christ had, though not of his own. Christ was made (as Luther boldly in this sense that we speak of him, speaks,) the greatest sinner that ever was ; that is, by imputation ; for the sins of all God's chosen met in him : and yet he trusted God to be justified from them all, and to be raised up from under the wrath due to them. Alas, thou art but one poor sinner, and thy faith hath but a light and small load laid upon it, namely, thy own sins, which to this sum he undertook for, are but as a unit to an infinite number : God laid upon him the iniquities of us all. Christ trusted God for his own acquittance from the sins of all the world ; and when that was given him, he yet again further trusted him, to acquit the world for his satisfaction's sake.

But thou wilt say, Christ was Christ, one personally united to God, and so knew that he could

satisfy him ; but I am a sinful man. Well, but if thou believest, and so art one of those who are one with Christ, then Christ, speaking these words in the name both of himself and of his elect, (as hath been shewed,) thou hast the very same ground to utter them that he had ; and all that encouraged him, may embolden thee, for he stood in thy stead. It was only thine, and other's sins, that put him in any danger of condemnation ; and thou seest what his confidence beforehand was, that God would justify him from them all. And if he had left any of them unsatisfied for, he had not been justified ; and withal, in performing his own part undertaken by him, he performed thine also, and so in his being justified thou wert justified also. His confidence then, may therefore be thine now ; only his was in and from himself, but thine must be on him ; yet so as by reason of thy communion with him, both in his condemnation and justification, thou mayest take and turn all that emboldened him to this his trust and confidence, to embolden thee also in thine, as truly as he did for himself. Yea, in this thou hast now a further prop and encouragement to thy faith, than he then had ; for now, when thou art to believe, Christ hath fully performed the satisfaction he undertook ; and we now see Jesus crucified, acquitted, yea, crowned with glory and honour, as the apostle speaks. But he, when he took up this triumph, was, as Isaiah here foretold and prophesied it of him, but as then entering upon that work. The prophet, seeing the day of his arraignment and agony, utters these words as his ; showing what thoughts would then possess his heart, when Pilate and

the Jews should condemn him, and our sins come in upon him: "God is near that justifieth me, who therefore shall contend with me?" But now this comes to be added to our challenge here, that Christ *hath* died, and is also risen again; that he *was* condemned, who therefore shall condemn? may we say, and say much more.

But thou wilt yet say, He knew himself to be the Son of God, but so do not I. Well, do thou but cast thyself upon him, to be adopted and justified by him, with a giving up thy soul to his saving thee his own way, and, though thou knowest it not, the thing is done. And as for that so great and usual discouragement unto poor souls from doing this, namely, the greatness and multitudes of sins, this very example of his faith, and the consideration of it, may alone take off, and help to remove it, more than any I have ever met with: for he, in bearing the sins of his elect, did bear as great and infinitely more sins than thine, yea, all sorts of sins whatever, for some one of his elect or other, for he said upon it, that "all (that is, all sorts of) sins shall be forgiven unto men," and therefore were first borne by him for them: and yet you see how confident afore-hand he was, and is now clearly justified from them all. And, by virtue of his being justified from all sorts of sins, shall all sorts of sinners in and through him be justified also: and therefore why mayest not thou hope to be from thine? certainly for this very reason, our sins, simply and alone considered, can be supposed no hindrance.

Thus we have met with one great and general encouragement at the very portal of this text,

which comes forth to invite us ere we are entered into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and help to direct it in all that follows.

SECT. II.—*The scope and argument of this discourse, is either direction to Christ as the object of faith, or encouragement to believers, from all those particulars in Christ, mentioned in the text.*

Faith and the supporters of it, or rather Christ, as by his death and resurrection, &c., he is the foundation of faith, and the cause of our justification, is the main subject of these words: all which therefore, to handle more largely is the intended subject of this discourse. And therefore, as we have seen Christ's faith for us, so now let us see what our faith is to be towards him. Only take this along with you, for a right bounding of all that follows; that the faith, the object and support of which I would discourse of, is only faith as justifying; for justification was properly here the matter of Christ's faith for us, and is also answerably here held forth by Paul, as that faith which believers are to have on him. Now, faith is called justifying, only as it hath justification for its object, and as it goes out to Christ for justification. So that all that shall be spoken must be confined to this alone, as the intendment of the text. And concerning this, the text doth two things:

I. First, It holds forth Christ, the object of it. "Who shall condemn?" Christ hath died, &c. And he being the sole subject of those four particulars that follow, as encouragements to faith,

must needs be therefore the object here set forth unto our faith.

II. In Christ we have here all those four things made matter of triumph to believers, to assure them that they shall not be condemned, but justified. In that Christ, 1. Died ; 2. Rose again ; 3. Is at God's right hand ; 4. Intercedes.

So that, for the general, I am to do two things ; and therein I shall fulfil the scope of the text.

1. Direct your faith to Christ, as to its right object.

2. To encourage your faith, from these several actions of Christ for us, and show how they all contain matter of triumph for faith in them, and also teach your faith how to triumph from each of them : and herein I am to keep close to the argument propounded, namely, faith as justifying ; or to show how faith, seeking justification in Christ, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. Now, although Christ's death, resurrection, &c. may fitly serve to encourage our faith in many other acts, it useth to put forth, (as in point of sanctification to be had from Christ, into which his death and resurrection have an influence,) yet here we are limited to the matter of justification only. It is God that justifies, who shall condemn, seeing Christ hath died ? And herein I am to show how his death, resurrection, &c. may and do afford matter of comfort and triumphing, in point of justification, from all these. And thus you have the sum of these words, and of my scope in this ensuing treatise.

SECT. III.—*First, Directions to Christ as the object of faith.—How, in a three-fold consideration, Christ is the object of justifying faith.*

But ere I come to encourage your faith from these, let me first direct and point your faith aright to its proper and genuine object, Christ. I shall do it briefly, and only so far as it may be an introduction to the encouragements from these four particulars, the things mainly intended by me.

I. Christ is the object of our faith, in joint commission with God the Father.

II. Christ is the object of faith, in opposition to our own humiliation, or graces, or duties.

III. Christ is the object of faith, in a distinction from the promises.

I. Christ is the object of faith, in joint commission with God the Father. So here, It is God that justifies, and Christ that died. They are both of them set forth as the foundation of a believer's confidence. So, elsewhere, faith is called "a believing on him (namely, God) that justifieth the ungodly," Rom. iv. 5. and "a believing on Christ," Acts xvi. 3. Wherefore faith is to have an eye unto both, for both do alike contribute unto the justification of a sinner. It was Christ who paid the price, who performed the righteousness, by which we are justified; and it is God who accepts of it, and imputes it unto us: therefore justification is ascribed unto both. And this we have, where it is attributed unto them both together; "Being justified freely by his grace, through the redemption that is in Jesus Christ,"

Rom. iii. 24; where we see, that God's free grace, and Christ's righteousness, do concur to our justification. Christ paid as full a price, as if there were no grace shown in justifying us; for mercy abated Christ nothing, and yet that it should be accepted for us, is as free grace, and as great, as if Christ had never paid a farthing. Now, as both these meet to justify us, so faith in justification is to look at both these: so it follows in the next verse, "Whom God hath set forth to be a propitiation, through faith in his blood," verse 25. And though it be true, that God justifying is the ultimate object of our faith, for Christ "leads us by the hand," as the word is, "unto God," Eph. ii. 18. and we are said "by Christ to believe on God, who raised him, that so our faith and hope might be on God," 1 Pet. ii. 21. yet so, as under the new testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith, than the person of the Father is, who is merely God. Under the old testament, when Christ was but in the promise, and not as then come in the flesh, then indeed their faith had a more usual recourse unto God, who had promised the Messiah, of whom they then had not so distinct, but only confused thoughts; though this they knew, that God accepted and saved them through the Messiah. But now, under the new testament, because Christ, as Mediator, exists not only in a promise of God's, but is come, and manifest, in the flesh, and is set forth by God, as the apostle's phrase is, to transact all our businesses for us between God and us. Hence the more usual and imme-

diate address of our faith is to be made unto Christ, who as he is distinctly set forth in the new testament, so he is as distinctly to be apprehended by the faith of believers. "Ye believe in God," says Christ to his disciples, whose faith and opinion of the Messiah was, till Christ's resurrection, of the same elevation with that of the old testament believer, "believe also in me." Make me the object of your trust for salvation, as well as the Father. And therefore, when faith and repentance come more narrowly to be distinguished by their more immediate objects, it is "repentance towards God," but "faith towards our Lord Jesus Christ," Acts xx. 21. Not but that God and Christ are the objects of both, but that Christ is more immediately the object of faith, and God of repentance: so that we believe in God through believing in Christ first, and turn to Christ by turning to God first. And this is there spoken, when they are made the sum of christian doctrine, and of the apostle's preaching. And therefore the faith of some being much enlarged to the mercies of God and his free grace, and but in way of supposition unto Christ, or in a taking for granted that all mercies are communicated in and through Christ, yet so as their thoughts work not so much upon, nor are taken up about, Christ; although this may be true faith under the new testament, in that God and his free grace is the joint object of faith, together with Christ and his righteousness, and the one cannot be without the other and God oft-times doth more eminently pitch the stream of a man's thoughts in one channel, rather than in another, and so may direct the course of a man's thoughts

towards his free grace, when the stream runs less towards Christ, yet it is not such a faith as becomes the times of the gospel : it is of an old testament strain and genius ; whereas our faith now should, in the more direct and immediate exercises of it, be pitched upon Jesus Christ, that through him first apprehended our faith might be in God, as the ultimate object of it, as the apostle speaks. And so much for the first.

II. Christ is to be the object of our faith, in opposition to our own humiliation, or graces, or duties.

1. We are not to trust nor rest in humiliation, as many do, who quiet their consciences from this, that they have been troubled. That promise, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," hath been much mistaken ; for many have understood it as if Christ had spoken peace and rest simply unto that condition, without any more ado ; and so have applied it unto themselves, as giving them an interest in Christ : whereas it is only an invitation of such, because they are most apt to be discouraged to come unto Christ, as in whom alone their rest is to be found. If, therefore, men will set down their rest in being weary and heavy laden, and not come to Christ for it, they sit down without Christ, and will lie down in sorrow. This is to make John, who only prepared the way for Christ, to be the Messiah indeed, as many of the Jews thought ; that is, to think the eminent work of John's ministry, which was to humble, and so prepare men for Christ, to be their attaining Christ himself. But if you be weary, you may have rest indeed, but you must

come to Christ first. For as, if Christ had died only, and not arose, we had been still in our sins, as it is in 1 Cor. xv. 17. so, though we die by sin, as slain by it, as Paul was in his humiliation, Rom. vii. 11—13, yet if we attain not to the resurrection of faith, as the work of faith is expressed, Col. iii. 12, 13. we still remain in our sins.

2. We are not to rest in graces or duties; they all cannot satisfy our own consciences, much less God's justice. If righteousness could have come by these, then Christ had died in vain, as Gal. ii. 21. What a dishonour were it to Christ, that they should share any of the glory of his righteousness! Were any of your duties crucified for you? Graces and duties are the daughters of faith, the offspring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her.

III. Christ's person, and not barely the promises of forgiveness, is to be the object of faith. There are many poor souls humbled for sin, and taken off from their own foundation, who, like Noah's dove, fly over all the word of God, to spy out what they may set their foot upon, and eyeing therein many free and gracious promises, holding forth forgiveness of sins, and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those promises; which is a common error among people, and is like as if Noah's dove should have rested upon the outside of the ark, and not have come to Noah within the ark; where, though she might rest for a while, yet could she not ride out all storms, but must needs have perished there

in the end. But we may observe, that the first promise which was given, was not a bare word simply promising forgiveness, or other benefits, which God would bestow ; but it was a promise of Christ's person as overcoming Satan, and purchasing those benefits, "The Seed of the woman shall break the serpent's head." So, when the promise was renewed to Abraham, it was not a bare promise of blessedness and forgiveness, but of that Seed, that is, Christ, Gal. iii. 16, in whom that blessedness was conveyed, "In thy Seed shall all the nations of the earth be blessed." So that Abraham's faith first closed with Christ in the promise, and therefore he is said to see Christ's day, and to rejoice in embracing him. And so all the succeeding fathers, that were believers, did, more or less, in their types and sacraments, as appears by 1 Cor. x. 1, 2. And if they, then much more are we thus to look at Christ, unto whom now he is clearly made known, not in promises only, but is really incarnate, though now in heaven. Hence our sacraments, which are the seals added to the word of faith, do primarily exhibit Christ unto a believer ; and so, in him, all other promises, as of forgiveness, &c., are ratified and confirmed by them. Now, there is the same reason of them, that there is of the promises of the gospel ; for they preach the gospel to the eye, as the promise doth to the ear ; and therefore, as in them the soul is first to look at Christ, and embrace him as tendered in them, and then at the promises tendered with him in them, and not to take the sacraments as bare seals of pardon and forgiveness ; so, in like manner, in receiving of, or having recourse to a promise, which is the

word of faith, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him. Hence faith is still expressed by this its object, Christ, it being called faith in Christ. Thus Philip directs the eunuch, "Believe on the Lord Jesus," Acts vi. 31. The promise is but the casket, and Christ the jewel in it; the promise but the field, and Christ the pearl hid in it, and to be chiefly looked at. The promises are the means by which you believe, not the things on which you are to rest. And so, although you are to look at forgiveness as held forth in the promise, yet you are to believe on Christ in that promise, to obtain this forgiveness. So it is said of believers by Christ himself, That they may obtain forgiveness of sins, by faith that is in me, Acts xxvi. 18.

And to clear it farther, we must conceive, that the promises of forgiveness are not as the pardons of a prince, which merely contain an expression of his royal word for pardoning, so as we, in seeking of it, do rest upon, and have to do only with, his word and seal which we have to show for it; but God's promises of pardon are made in his Son, and are as if a prince should offer to pardon a traitor upon marriage with his child, whom in and with that pardon he offers in such a relation; so as all that would have pardon, must first seek out for his child: and thus it is in the matter of believing. The reason of which is, because Christ is the grand promise, in whom "all the promises are yea and amen," 2 Cor. xi. 29. and therefore he is called the covenant, Isa xlix. 1. So that, as it were folly for any man to think that he hath an interest in an heiress' lands, because he hath

got the writings of her estate into his hands, (whereas the interest in the lands goes with her person, and with the relation of marriage to her ; otherwise, without a title to herself, all the writings will be fetched out of his hands again,) so is it with all the promises ; they hang all upon Christ, and without him there is no interest to be had in them : “ He that hath the Son, hath life,” John i. 5, 12. because life is by God’s appointment only in him, as verse 11. All the promises are as copy-hold land, which when you would interest yourself in, you inquire upon what lord it holds, and you take it up of him, as well as get the evidences and deeds for it into your hands ; the lord of it will be acknowledged for such, in passing his right into your hands. Now, this is the tenure of all the promises ; they all hold on Christ, in whom they are yea and amen : and you must take them up of him. Thus the apostle preached forgiveness to men, “ Be it known that through this man is preached to you the forgiveness of sins.” And as they preached, so we are to believe, as the apostle speaks, 1 Cor. xv. 11. And without this, to rest on the bare promise, or to look to the benefit promised without eyeing Christ, is not an evangelical, but a Jewish faith, even such as the formalists among the Jews had, who, without the Messiah, closed with promises, and rested in types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith in them. This is to go to God without a Mediator, and to make the promises of the gospel to be as the promises of the law, Nehushtan, as Hezekiah said of the brazen serpent, a piece of brass, vain and ineffectual ;

like the waters of Bethesda, they heal not, they cleanse not, till this angel of the covenant come down to your faith in them. Therefore at a sacrament, or when you meet with any promise, get Christ first down by faith, and then let your faith propound what it would have, and you may have what you will of him.

There are three sorts of promises; and in the applying of all these, it is Christ that your faith is to meet with.

1. There are absolute promises, made to no conditions; as when Christ is said to come to save sinners, &c. Now, in these it is plain, that Christ is the only object of them; so that if you apply not him, you apply nothing, for the only thing held forth in them is Christ.

2. There are inviting promises; as that before mentioned, "Come to me, you that are weary." The promise is not to weariness, but to coming to Christ; they are bidden come to him, if they will have rest.

3. There are assuring promises; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should only eye? It is Christ, in whom the soul rests and hath comfort in, and not in its grace; so that the sight of a man's grace is but a back door to let faith in at to converse with Christ, whom the soul loves. Even as at the sacrament, the elements of bread and wine are but outward signs to bring Christ and the heart together, and then faith lets the outward elements go, and closeth, and treats immediately with Christ, unto whom these let the soul in. So grace is a sign inward, and while

men make use of it only as of a bare sign to let them come in unto Christ, and their rejoicing is not in it, but in Christ, their confidence being pitched upon him, and not upon their grace; while men take this course, there is, and will be no danger at all in making such use of signs; and I see not, but that God might as well appoint his own work of the newcreation within, to be as a sign and help to communion with Christ by faith, as he did those outward elements, the works of his first creation; especially, seeing in nature, that the effect is a sign of the cause. Neither is it more derogatory to free grace, or to Christ's honour, for God to make such effects, signs of our union with him, than it was to make outward signs of his presence.

CHAP. II.

CHRIST THE OBJECT AND SUPPORT OF FAITH FOR
JUSTIFICATION, IN HIS DEATH.

“ Who shall condemn ? Christ hath died.”—ROM. VIII. 34

SECTION I.—*How not Christ's person simply, but Christ as dying, is the object of faith as justifying.*

To come now to all those four particulars of or about Christ, as the object of faith here mentioned, and to show both how Christ in each is the object of faith as justifying ; and what support or encouragement the faith of a believer may fetch from each of them in point of justification, which is the argument of the main body of this discourse.

First, Christ as dying is the object of justifying faith. “ Who shall condemn ? Christ hath died.”

For the explanation of which, I will,

I. Give two directions.

II. Show how an encouragement, or matter of triumph, may from hence be obtained.

I. The first direction is this, That in seeking forgiveness, or justification, in the promises, as Christ is to be principally in the eye of your faith, so it must be Christ as crucified, Christ as dying, as here he is made. It was the serpent as lifted

up, and so looked at, that healed the Israelites. Now, this direction I give to prevent a mistake which souls that are about to believe, do often run into. For when they hear that the person of Christ is the main object of faith, they thus conceive of it, that when one comes first to believe, he should look only upon the personal excellences of grace and glory which are in Jesus Christ, which follow upon the hypostatical union; and so have his heart allured in unto Christ by them only, and close with him under those apprehensions alone. But although it be true, there is that radical disposition in the faith of every believer, which if it were drawn forth to view Christ in his mere personal excellences abstractedly considered, would close with Christ for them alone, as seeing such a beauty and suitableness in them; yet the first view which a humbled soul always doth, and is to take of him, is of his being a Saviour, made sin, and a curse, and obeying to the death for sinners. He takes up Christ in his first sight of him, under the likeness of sinful flesh, (for so the gospel first represents him, though it holds forth his personal excellences also,) and in that representation it is, that he is made a fit object for a sinner's faith to trust and rest upon for salvation; which in part distinguisheth a sinner's faith while here on earth, towards Christ, from that vision or sight which angels and the souls of men have in heaven of him. Faith here views him, not only as glorious at God's right hand, (though so also) but as Christ crucified, as made sin, and a curse, and so rests upon him for pardon: but in heaven we shall all see him as he is, and be made like unto him.

Take Christ in his personal excellences simply considered, and so, with them propounded as a Head to us, he might have been a fit object for angels, and men, even without sin, to have closed withal; and what an addition to their happiness would they have thought it, to have him for their husband! But yet, so considered, he should have been, and rather is, the object of love, than of faith or affiance. It is therefore Christ that is thus excellent in his person, yet farther considered, as clothed with his garments of blood, and the qualifications of a Mediator and reconciler; it is this that makes him so desirable to sinners, and a fit object for their faith, which looks out for justification, to prey and seize upon, though they take in the consideration of all his other excellences to allure their hearts to him, and confirm their choice of him. Yea, I say farther, that consider faith as justifying, that is, in that act of it which justifies a sinner; and so, Christ, taken only or mainly in his personal excellences, cannot properly be called the object of it. But the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be *that* in Christ, which doth indeed justify a sinner; which is, his obedience unto death. For the act and object of every habit or faculty, are always suited and similar each to other; and therefore Christ justifying must needs be the object of faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those several acts of faith various denominations. As

faith, that is carried forth to Christ and his personal excellences, may be called uniting faith ; and faith, that goes forth to Christ for strength of grace to subdue sin, may, answerably to its object, be called sanctifying faith ; and faith, as it goes forth to Christ as dying, &c. for justification, may be called justifying faith. For faith in that act looks at what in Christ doth justify a sinner, and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and grateful object to a soul that is humbled ; for this makes Christ suitable to him as he is a sinner, under which consideration he reflects upon himself, when he is first humbled. And therefore thus to represent Christ to believers under the law, was the main scope of all the sacrifices and types therein, “ All things being purged with blood, and without blood there being no remission,” Heb. ix. 22. Thus did the apostles also in their sermons. So Paul, in his epistle to the Corinthians, seemed by the matter of his sermon to have “ known nothing but Christ, and him” as “ crucified,” 1 Cor. ii. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith on him. Thus, in his epistle to the Galatians, he calls his preaching among them, “ the preaching of faith,” chap. iii. 2. And what was the main scope of it, but the “ picturing out (as the word is) of Christ crucified before their eyes ?” ver. 1. “ So he preached him, and so they received him, and so they began in the Spirit,” ver. 3. And thus also do the seals of the promises, the sacraments, present Christ to a believer’s eye ; as they hold

forth Christ, as was in the former direction observed, so Christ, as crucified; their scope being “to show forth his death till he come,” 1 Cor. xi. 26.—the bread signifying Christ’s body broken, in the sufferings of it; and the cup signifying the sufferings of his soul, and the pouring of it forth unto death. And hence, likewise, as faith itself is called faith on Christ, as was before observed, so it is called “faith in his blood,” Rom. iii. 24, 25. because Christ, as shedding his blood for the remission of sins, is the object of it: so the words there are, “Whom God hath ordained to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.” And observe how God hath ordained and set forth Christ in the promise; under that picture of him doth faith at first close with him. And one reason similar to the former, may be grounded on the 24th verse, “Being justified freely by his grace, through the redemption that is in Christ.” And as I showed before, in the reason of the former direction, that all promises hold of his person, as being heir of all the promises; so the special tenure upon which forgiveness of sins doth hold of him, is by purchase, and by the redemption that is in him. So that, as the promise of forgiveness refers to his person, so also to this redemption that is in him. Thus both in Eph. i. and Col. i. “In whom we have redemption through his blood, even the forgiveness of sins.” His person gives us title to all the promises, and his blood shows the tenure they hold on; a purchase, and a full price, 1 Tim. ii. 6. And as “sin is the strength of the law,” and of the threatenings thereof, so Christ’s satisfaction is the

strength of all the promises in the gospel. In a word, a humbled soul is to have recourse to that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sin. He is to go to Christ now glorified, as the person from whom he is to receive forgiveness, &c. but withal, to him as crucified; as through whom, considered in that condition he then was in, he is to receive all.

SECT. II.—*What, in Christ's death, faith seeking justification, is especially to eye and look at.*

2. A second direction for faith towards Christ as dying, is—faith is principally and mainly to look unto the end, meaning, and intent of God and Christ in his sufferings, and not simply at the tragical story of his death and sufferings. It is the heart, and mind, and intent of Christ in suffering, which faith chiefly eyeth, and which draweth the heart to rest on Christ crucified. When a believer sees that Christ's aim in suffering for poor sinners, agrees and answers to the aim and desires of his heart, and that the end of it was that sinners might have forgiveness, and that Christ's heart was as full in it, to procure it, as the sinner's heart can be to desire it; this draws his heart in to Christ, to rest upon him. And without this, the contemplation and meditation of the story of his sufferings, and of the greatness of them, will be altogether unprofitable. And yet, all, or the chief use which the Papists, and many carnal Protestants, make of Christ's sufferings, is to meditate upon, and set out to themselves the grievousness of them, so to move their hearts to a relenting, and compassion to him, and indig-

nation against the Jews for their crucifying of him, with an admiring of his noble and heroic love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; whereas it is no more than what the like tragical story of some great and noble personage, full of heroic virtues and ingenuity, yet inhumanly and ungratefully used, will work, and useth ordinarily to work in ingenuous spirits, who read, or hear of it; yea, and this oft-times, though it be but in the way of a fiction. This, when it reacheth no higher, is so far from being faith, that it is but a carnal and fleshly devotion, springing from fancy, which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love, which Christ himself at his suffering found fault with, as being not spiritual, nor raised enough in those women who went weeping to see the Messiah so handled: "Weep not for me," says he; that is, weep not so much for this, thus to see me unworthily handled by those for whom I die.

And therefore, accordingly as these stirrings are but fruits of the flesh, so human inventions, as crucifixes, and lively representations of the story of Christ's passion unto the sight of fancy, do exceedingly provoke men to such devotional meditations and affections: but they work a bare historical faith only, an historical remembrance, and an historical love, as I may so call them. And no other than such doth the reading of the story of it in the word, work in many, who are yet against such crucifixes. But saving, justifying

faith chiefly minds, and is most taken up with, the main scope and drift of all Christ's sufferings : for it is that in them, which answers to its own aim and purpose ; which is, to obtain forgiveness of sins in Christ crucified. As God looks principally at the meaning of the Spirit in prayer, Rom. viii. 27. so doth faith look principally to the meaning of Christ in his sufferings. As in all other truths, a believer is said to " have the mind of Christ," 1 Cor. ii. 16. so especially he regards what was the mind and heart of Christ in all his sufferings. And therefore you may observe that the drift of all the apostle's epistles, is to show the intent of Christ's sufferings ; how he was therein set forth, to be a " propitiation for sin ; to bear our sins upon the tree ; to make our peace, &c." " He was made sin, that we might be made the righteousness of God in him." As, in like manner, the scope of the evangelists is to set forth the story of them, for that is necessary to be known also. And thus did that evangelical prophet Isaiah chiefly set forth the intent of Christ's sufferings for justification, Isa. liii. throughout the chapter, as David before had done the story of his passion, Psal. xxii. And thus to show the use and purpose of his sufferings, was the scope of all the apostle's sermons, holding forth the intent of Christ's passion to be the justification and salvation of sinners : " This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15, and they still set forth what the plan was, at which God by an ancient designment aimed at, in the sufferings of Christ, which was an end higher than men or angels thought on,

when he was put to death. And thus faith takes it up, and looks at it. And upon this doth Peter, in his sermon, Acts ii. pitch their faith; where having first set forth the heinousness of their sin in murdering the Lord of life, then, to raise up their hearts again, that so seeing God's end in it, they might be drawn to believe, he tells them, that "all this was done by the determinate counsel of God," ver. 23.; and that for a farther end than they imagined, even for the remission of sins through his name, as in the close of that sermon he shows. It was not the malice of the Jews, the falseness of Judas, the fearfulness of Pilate, or the iniquity of the times he fell into, that wrought his death, so much as God his Father combining with Christ himself, and aiming at a higher end than they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Christ sin, and laid our sins upon him. "God was in Christ," not imputing our sins to us, but "making him sin," 2 Cor. v. 21. Which covenant Christ came at his time into the world to fulfil: "Sacrifice and burnt-offering thou wouldest not," Heb. x. 5. "Lo, I come to do thy will," and that will was "to take away sins," ver. 4. 10—16. These words Christ spake when he took our nature, and when he came into the world clothed with infirmities like unto us sinners: "God sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh," Rom. viii. 3. Mark that phrase, "*for sin*," that is, because of sin; sin was the occasion of his taking the likeness of sinful flesh. What! to increase it? no, but to condemn it, as it

follows; that is, to cast and overthrow it in its power and plea against us? that, instead of sin's condemning us, he might condemn sin, and that we might have the "righteousness of the law," ver. 4. This phrase, "for sin," is like unto that in Rom. vi. 10. "He died unto sin:" that is, for sin's cause; for so the opposition that follows evinceth, "In that he liveth, he liveth unto God;" that is, for God and his glory. So he died merely for sin, that sin might have its course in justice, and for its sake suffered death, so putting to silence the clamour of it. The death of Christ was the greatest and strangest design that ever God undertook, and acted; and therefore surely had an end proportionable unto it. God, who willeth not the death of a sinner, would not for any inferior end will the death of his Son, whom he loved more than all creatures besides. It must needs be some great matter for which God should contrive the death of his Son, so holy, so innocent, and separate from sinners; neither could it be any other matter, than to destroy that which he most hated, which was sin; and to set forth that which he most delighted in, and that was, mercy. So Rom. iii. 25, 26. And accordingly Christ demeaned himself in it, not at all looking at the Jews, or their malice, but at his Father's command and intent in it. And therefore, when he was to arise to go unto that place where he should be taken, and carried to slaughter, he says, "As the Father gave me commandment, so do I: Arise, let us go hence," John xiv. 31. And when Judas went out at Christ's own provocation of him, he says, "What thou doest, do quickly. The Son of man goeth as

it was determined :” he looked to his Father’s purpose in it. When he went out to be taken, it is said, “ Jesus knowing all things that should befall him, went forth,” John xviii. 4. And when he was in his agony in the garden, whom doth he deal with, but his Father? “ Father, if it be possible, let this cup pass.” And God made his passion of such great necessity, that it was even impossible that that cup should pass. Indeed, had Christ stood in his own stead, it had been an easy request, yea, justice, to grant it ; and so he tells Peter, that he could command millions of angels to his rescue ; but he merely submits unto his Father, “ Not my will, but thy will be done,” for God had laid upon him the iniquities of us all, Isa. liii. 6.

Let our faith therefore look mainly to this design of God, and of Christ in his suffering, to satisfy for our sins, and to justify us sinners. When we consider him as born flesh and blood, and laid in a manger, think we withal, that his meaning was to condemn “ sin in our flesh,” Rom. viii. 3. So when we read of his fulfilling all, or any part of righteousness, take we his mind in withal to be, that the law might be fulfilled in us as it follows there, who were then represented in him ; and so the fulfilling of it is accounted ours. Behold we him in his lifetime, as John the Baptist did, even as the Lamb of God, bearing and taking away the sins of the world ; and when upon the cross, let our faith behold the iniquities of us all meet in him : “ Surely he hath borne our sorrows,” bearing our sins in his body on the tree ; and thereby once offered to “ bear the sins of many,” Heb. ix. &c.

This intent of Christ, in all that he did and suffered, is that welcome news, and the very spirit of the gospel, which faith seizeth on.

SECT. III.—*What support or matter of triumph Christ's death affords to faith for justification.*

II. Now, having thus directed your faith to the right object, Christ, and Christ as dying: let us see what matter of support and encouragement faith may fetch from Christ's death, for justification. And surely that which hath long ago satisfied God himself for the sins of many thousand souls now in heaven, may very well serve to satisfy the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the apostle here, after that large discourse of justification by Christ's righteousness, in the former part of this epistle to the Romans, and having showed how every way it abounds, chap. v. he now in this viiith chapter, doth as it were sit down like a man over-convinced; as ver. 31. "What then shall we say to these things?" He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but only to admire God and Christ in this work; and therefore presently throws down the gauntlet, and challengeth a dispute in this point with all comers. Let conscience and carnal reason, law and sin, hell and devils, bring in all their strength, "Who is he shall lay any thing to the charge of God's elect? who shall condemn?" Paul dares to answer them all, and carry it with these few

words, "It is God that justifieth, It is Christ that died:" and, as in verse 37, "We are more than conquerors in all these." It was this that brought in the prodigal, that in "his Father's house there was bread enough." And so likewise he, whoever he was, who was the author of the 130th psalm, when his soul was in deep distress by reason of his sins, ver. 1, 2. yet this it was which settled his heart to wait upon God, that there was "plenteous redemption with him." Christ's redemption is not merely a price or ransom equivalent, or making due satisfaction according to the just demerit of sin; but it is plenteous redemption; there is an abundance of the "gift of righteousness," Rom. v. 17. and "unsearchable riches of Christ," Eph. iii. 8. Yea, "the grace of our Lord," that is, of Christ, "was abundant," 1 Tim. i. 14. as we translate it, but the word reacheth farther, it was over-full, redundant, more than enough. And yet, says Paul, ver. 13. I had sins enough to pardon, as one would think, that might exhaust it, "I was a blasphemer," &c. But I found so much grace in Christ, even more than I knew what to do withal.

I shall not insist so largely on this first head of Christ's dying, as upon those three following, because it is the main subject of another discourse, which, through God's grace, I intend to publish, though in another method; only, for a taste, to instance in some few particulars, showing how Christ's satisfaction may be opposed, and set against the guilt of a poor sinner's offences. What is there that can be said to aggravate sin in the general, or any man's particular sins, that may not be answered out of this, "Christ hath

died? and something be considered in it, which the conscience may oppose thereto? So that whatever evil, which according to the rules of spiritual reason, which the righteous law proceedeth by, and containeth as the foundation of its righteousness in condemning or aggravating sin, a man's conscience may suggest to be in sin;—oppositely hereunto, may a man's faith, according to the like rules of true spiritual reason, show a more transcendent goodness to have been in Christ's death, which the gospel reveals: and so may oppose the one to the other, and have as good reason, from Christ's death, to show why sin should not condemn, as conscience can have, that the law may condemn.

As, first, Is sin the transgression of the law? Christ dying, the law-maker was subjected to the law; and will not that make amends? Is sin, the debasement of God's glory, manifested in his word and works? Christ's dying was the abasement and emptying of the brightness of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkening the shine or lustre of the sun upon a wall, but the other is as the obscuring of the sun itself. Sin's highest evil lies in offending God; but Christ's righteousness is, oppositely, the righteousness of God himself; or Jehovah made our righteousness. So that God in our sin is considered but as the object against whom, but God in this our righteousness is the subject from whom, and in whom, this righteousness comes, and is seated. And so his Godhead answerably gives a higher worth to it by how much the alliance which the subject hath

to an action of its own, that proceeds from it, is nearer than that which an object hath, against which the action is committed.

Or, secondly, what peculiar aggravations or circumstances are there in thy sins, to weigh thee down; with which some circumstances in Christ's obedience and death may not be paralleled to lift thee up again?

As, first, Is it the greatness of thy sin in the substance of the fact committed? hath there been lewdness in thy wickedness? as the prophet speaks. Consider what guilt of how heinous crimes God suffered to be laid to Christ's charge by profane men, when he was made an offering for sin. He died as a traitor to his prince, and a blasphemer of God in the highest kind of blasphemy, as making himself equal with God, an impostor, a seducer, yea a devil, yea a prince of devils, than whom a murderer was esteemed more worthy to live. Which imputations, though by men unjustly charged on him, yet by God were so ordered as just, in respect of his bearing our sins. For him who was holiness itself, to be made the greatest of sinners, yea to be made sin, and the worst of sins, and accordingly to suffer from God and men; what greater satisfaction for the taking of sins away, can be desired or imagined?

Or, secondly, dost thou aggravate thy sins by the naughtiness of thy heart in sinning, and sayest that the inward carriage thereof hath been much worse than the outward? Look thou into the heart of Jesus Christ dying, and behold him struggling with his Father's wrath, thou wilt find the sufferings of his soul more than those

of his body, and in them to lie the soul of his sufferings.

Thirdly, may thy sin be aggravated, in that thou didst commit it with such great delight and greediness, and pourest out thy heart unto it. Consider that Christ offered himself more willingly than ever thou didst sin: "Lo, I come," says he, Psa. xl. "I delight to do thy will:" and, "how am I straitened till it be accomplished," Luke xii. 50. And though, to show how great an evil and misery it was in itself, he showed an averseness to it; yet, as it was his Father's will for our salvation, he heartily embraced, and drank off that cup unto the bottom.

Fourthly, Didst thou sin with much deliberation, and when thou mightest have avoided it? There was this circumstance in Christ's sufferings to answer that,—that he "knew all he was to suffer," and yet yielded up himself, as John xviii. 4.

Fifthly, Hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himself, by a covenant with his Father, so to do.

Sixthly, Are there any especial circumstances of time, and place, &c. that aggravate thy sins? As, first, that so great a person in the church should scandalize the name of God in sinning. Why, how great a person was Christ? even equal with God the Father; and yet how greatly humbled! even to the death; his offices of King, Priest, and Prophet being debased with him: how great a name had he! as Heb. i. 4. which notwithstanding was dishonoured more than ever any man's Or, that thou sinnest at such a time,

or in such a company, which sometimes serve to make a sin the more heinous. Consider how God contrived to have the shame and affliction of his Son's death aggravated by all these circumstances : it was of deaths the most accursed ; at a time most solemn ; in a place most infamous ; with company most wretched.

Thus might we find out, in Christ's sufferings and satisfaction made, that which would fitly answer to any thing in our sins : and so thereby we should be the more relieved. And though the whole body of his sufferings do stand and answer for the whole bulk of our sinnings ; yet the consideration of such particulars will much conduce to the satisfying of a humbled and dejected soul, about the particulars of its sinnings. -

Therefore, get your hearts and consciences distinctly and particularly satisfied in the all-sufficiency of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a general apprehension and notion that they are sinners, and so never become thoroughly humbled ; so is it a defect in their faith, that they content themselves with a superficial and general conception, that Christ died for sinners ; their hearts not being particularly satisfied about the transcendent all-sufficiency of his death. And hence it is, that in time of temptation, when their abounding sinfulness comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith nonplussed, as not seeing that in Christ, which might answer to all that sinfulness. But as God saw that in Christ's death which satisfied him ; so



you should endeavour by faith to see that worth in it which may satisfy God, and then your faith will sit down as satisfied also. If a man were to dispute for his life some hard and difficult controversy, wherein are many great and strong objections to be taken away, he would be sure to view, and study, and ponder all that might be said on that other part which he were to hold, in way of answer to them, and to get such a clear and convincing light, as might make the truth of his position apparent and manifest through those clouds of objections that hang in the way. Now, you will all be thus called one day, to dispute for your souls, sooner or later, and therefore such skill you should endeavour to get, in Christ's righteousness, how in its fulness and perfection it answereth to all your sinfulness; that your hearts may be able to oppose it against all that may be said of any particular, in or about your sins; that in all the conflicts of your spirits, you may see that in it, which could clear your whole score; and that if God would but be pleased to impute it to you, you might say, I durst presently come to an account with him, and cut scores with his law and justice. Thus much of the first thing made the object of faith; namely, Christ as dying.

CHAP. III.

FAITH SUPPORTED BY CHRIST'S RESURRECTION.

“Yea rather, that is risen again.”—ROM. viii. 34.

SECT. I.—*Christ's resurrection supporteth faith two ways : 1. by being an evidence of, 2. by having an influence into, our justification.—The necessity of Christ's resurrection, for the procuring our justification.*

THE next thing to be looked at in Christ, as he is the object of justifying faith, and from whence our faith may seek and fetch support and comfort in the matter of justification, is Christ's resurrection: upon which we see here, the apostle putteth a “rather,” “Yea, rather, that is risen again.” There must, therefore, be some special thing in the resurrection of Christ, which it contributes to our faith and justification, for which it should have a “rather” put upon it, and that comparatively to his death. Now, to show wherein this should lie, consider how the resurrection of Christ serveth to a double use and end, in the matter of justification.

I. As an evidence to our faith, that God is fully satisfied by Christ's death; his resurrection may give us full assurance of it.

II. It had and hath an influence into our justification itself; yea and as great an influence as

his death had. In both these respects it deserves a "rather" to be put upon it, and Paul had them both in his eye, when he wrote these words. So as, first, if you ask an account of his faith, and a reason of such triumphant assurance, he allegeth the resurrection to confirm it, "Christ is risen." Or, secondly, if you would have a reason of the thing, how it comes to pass, that we who are believers cannot be condemned; "Christ is risen," says he. He allegeth it as a cause, that hath such an influence into justification itself, as it makes all sure about it.

I. By way of evidence. Although Christ's obedience in his life, and his death past, do alone afford the whole matter of our justification, and make up the sum of that price paid for us, as hath been shown, so as faith may see a fullness of worth and merit therein, to discharge the debt; yet faith hath a comfortable sign and evidence to confirm itself in the belief of this, from Christ's resurrection after his death. It may fully satisfy our faith, that God himself is satisfied, and that he reckons the debt as paid: so that our faith may boldly come to God, and call for the bond in, as having Christ's resurrection to show for it, that the debt is discharged. And hence the apostle cries victory over sin, hell, and death, upon occasion of, and as the crown and conclusion of, that his large discourse about Christ's resurrection: "O death, where is thy sting?" that is, sin and the power of it; for so it follows, "the sting of death is sin:" and, "O grave, where is thy victory? Thanks be to God who hath given us the victory, through Jesus Christ our Lord," 1 Cor. xv. 55—57. namely,

as risen again; for of his resurrection, and of that chiefly, had he spoken throughout that chapter.

But surely this is not all, that it should only argue our justification by way of evidence. This alone would not have deserved such a "rather" to be put upon it, if Christ's resurrection had not had some farther real effectual influence into justification itself, and been more than simply an evidence of it to our apprehensions. Therefore, secondly, in justification, although the matter of it be wholly the obedience and death of Christ, yet the act of pronouncing us righteous by that his obedience doth depend upon Christ's resurrection. Ordinarily there hath been no more expressed concerning this dependence, than that the resurrection of Christ justifies by working actual faith, to lay hold upon what Christ hath done in his life and death, which is called the applying of it, of which more anon. But that speech of Paul seems to import more, "If Christ be not risen again, ye are yet in your sins, and your faith is vain," 1 Cor. xv. 17. That is, although you could suppose faith to be wrought in you upon the merit of Christ's dying, yet it would be in vain, if Christ were not risen again; for your title to justification itself would be void: "You were yet in your sins." Which is said, because his resurrection was that, whereby sins, though satisfied for in his death, were taken off, and they acquitted from them: which I take to be the meaning also of that text, "He was delivered for our sins, and rose again for our justification," Rom. iv. 25. When the apostle says, "for our sins he was delivered," he means, his laying down that which was the price for them, a satisfaction

for them, which his death was. And in that sense, "he died for our sins," that is, his death stands instead of our death, and so satisfies for sin. But yet still that upon which the act of God's justifying us, and his discharge given us from our sins, and whereby he reckoneth us justified, that depends upon his resurrection: "He rose again for our justification." Note, that justification there imports the act of imputation, and reckoning us just, which he had spoken of in the verses immediately foregoing, ver. 22—24.

In a word, to the full discharge of a debt, and freeing the debtor, two things are requisite: 1. The payment of the debt; 2. The tearing or cancelling the bond, or receiving an acquittance for the freeing of the debtor. Now, the payment was wrought by Christ's death, and the acquittance to free from the debt, was at and by his resurrection.

SECT. II. — *For the explanation of both these is shown, how Christ sustained a double relation: First, Of a surety for us; Second, Of a common person in our stead.—The difference of these two, and the usefulness of these two considerations, for the explaining all the rest that follows, in this whole discourse.*

Now, the better to explain both these, you must consider, how that Christ, in almost all that he did for us, (as the phrase is here, and is to be annexed to each particular,) stood in a double relation for us unto God.

I. Of a surety, bound to pay the debt for us, and to save our souls.

II. Of a common person, or as an attorney at law, in our stead And both these, as they have a distinct and differing consideration in themselves, so these several considerations of them will conduce to the understanding of those two things forementioned, as ways and arguments to show how the resurrection of Christ may support our faith, both by way of evidence that the debt is paid, and by way of influence that we are thereby acquitted, and cannot be condemned. The notion of his being risen, who is our Surety, clears the first; and that of his rising as a common person, illustrates the other. And I shall here a little the more largely insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows, to illustrate thereby the influence that his ascension, and sitting at God's right hand, &c. have into our justification; and so I shall carry them along throughout this discourse.

A surety is one that undertakes, and is bound, to do a thing for another: as, to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when he hath discharged what he undertook, and was bound for, then the party for whom he undertook is discharged also.

A common person, with or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the law: so as what he doth, as such a common person, and in the name of the other, that other, whom he personates, is by the law reckoned to do; and in like manner, what is done to him, as being in the other's stead and

room, is reckoned as done to the other. Thus by our law, an attorney appears for another, and money received by him, is reckoned as received by him unto whom it is due. Thus the giving possession of an estate, a re-entry made, and possession taken of land, &c. if done by and to a man who is his lawful attorney, it stands as good in law unto a man, as if in his own person it had been done. So ambassadors for princes represent their masters: what is done to them, is reckoned as done to the prince; and what they do according to their commission, is all one as if the prince whose person they represent, had done it himself. In like manner also the marriages of princes are transacted and solemnized by proxy, as a common person representing his lord, and in his name, is married to a princess in her father's court; and the laws of men authorize it, and the marriage is as good as if the princes themselves had been present, and had performed all the rites of it. And thus to be a common person is more than simply to be a surety for another; it is a farther thing: and therefore these two relations are to be distinctly considered, though they seem to be somewhat of a like nature. Thus an attorney is a different thing from a surety. A surety undertakes to pay a debt for another, or the like; but a common person serves to perform any common act, which by the law is reckoned and virtually imputed to the other, and is to stand as his act, and is as valid, as if he himself had done it. So as the good and benefit which is the consequent of such an act, shall accrue to him whom he personated, and for whom he stood as a common person. Adam was not a

surety for all mankind, he undertook not for them in the sense fore-mentioned; but he was a common person representing all mankind; so as what he should do, was to be accounted as if they had done it. Now, the better to express and make sure our justification in and by Christ, according to all sorts of laws, the equity of all which God usually draws up into his dispensations, God did ordain Christ both to be a surety for us, and also a common person representing us, and in our stead. That as Christ took all other relations for us, as of a husband, head, father, brother, king, priest, captain, &c. that so the fulness of his love might be set forth to us, in that what is defective in any one of these relations, is supplied and expressed by the other. Even thus did God ordain Christ to take and sustain both these relations, of a surety and a common person, in all he did for us, thereby to make our justification by him the more full and legal; and justify, as I may so speak, our justification itself, or his justifying of us, by all sorts of legal considerations whatever, that hold commonly among men in like case: and that which the one of these relations or considerations might not reach to make good, the other might supply; what fell short in the one, the other might make up; and so we might be most legally and formally justified and made sure never to be condemned.

SECT. III. — *The first head: The evidence of justification which Christ's resurrection affords to faith explained by two things: 1. By showing how Christ was made a Surety for us. 2. How his resurrection as a Surety holds forth this evidence.*

Concerning the first of those two heads at first propounded, namely,—the evidence which Christ's resurrection affords unto our faith, in point of non-condemnation,—I have two things to handle in this chapter, to make this out. First, How Christ was made a Surety for us, and what manner of Surety he did become. Second, What the consideration hereof will contribute to that evidence which faith hath from Christ's resurrection.

For the first, Christ was appointed by God, and he himself also undertook to be, our Surety. This you have in Heb. vii. 22, "He was made Surety of a better testament," or covenant; namely, of the new. The Hebrew word for covenant the Septuagint still translated testament; the word in the Hebrew being of a large signification, and comprehending both a covenant and testament; and so in the New Testament it is used promiscuously for either: and, indeed, this new covenant of grace is both. Of this covenant Christ is the plighter of his troth for it, the Surety, the Promiser, the Undertaker. The verb this comes of means to prove, which comes from the words signifying striking hands, or giving one's hand, as a sign of a covenant; and so to bargain with, or make up a covenant: "Be not thou one of them that strike hands, or of them that are sureties for debts," Prov. xxii. 26; which whole verse the Sep-

tuagint reads, "Give not thyself to suretiship;" the same word that is here used by the apostle. It was the manner both of the Jews and Romans also to make covenants by striking of hands; and in testaments, the heir and executor shook hands, or the executor gave his hand to fulfil it.

And the word is used not only in promising to pay a debt for another, but also in becoming a pledge for another for to undergo death, or a capital punishment, in another's room; as in that famous story of friends, namely, Euphenus, and Eucritus: Eucritus willingly became a surety for Euphenus, when condemned to die by Dionysius the tyrant. This very word is used by Polyenus, the historian of that fact. Now such a surety every way did Christ become unto God for us, both to pay the debt, by undergoing death in our stead, and so to satisfy God; and then as the heir to execute his will and testament, He became a Surety of the whole covenant, and every condition in it, take it in the largest sense; and this of all, both on God's part and on ours. For us He undertook to God to work all our works, and undergo all our punishments; to pay our debts for us, and to work in us all that God required should be done by us, in the covenant of grace. And thus to be a Surety, is much more than simply to be an Intercessor or Mediator, as Pareus well observes. God did, as it were, say to Christ, What they owe me, I require it all at your hands; and Christ assented, and from everlasting struck hands with God, to do all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a Surety in this for us, as is

not to be found among men. On earth, sureties are wont to enter into one and the same bond with the debtors, so as the creditor may seize on which of the two he will, whether on the debtor or on the surety, and so, as usual, on the debtor first, for him we call the principal : but in this covenant, God would have Christ's single bond ; and hence, Christ is not only called the Surety of the covenant, but the "covenant," Isa. xlix. 8. and elsewhere. God making the covenant of grace primarily with him, and with him as for us, thereby his single bond alone was taken for all, that so God might be sure of satisfaction : therefore he laid all upon Christ, protesting that he would not deal with us, nor so much as expect any payment from us ; such was his grace. So Psal. lxxxix. 19. where the mercies of the covenant made between Christ and God, under the type of God's covenant with David, are set forth, "Thou spakest in vision to thy holy One, and saidst, I have laid help on one that is mighty : " as if God had said, I know that these will fail me, and break, and never be able to satisfy me ; but you are a mighty and substantial person, able to pay me, and I will look for my debt of you. And to confirm this, than which nothing can give stronger consolation, or more advanceth God's free grace, when God went about the reconciling the world in and by Christ, and dealt with Christ about it ; the manner of it is expressed to have been, that God took off our sins from us, and discharged us, as it were, meaning never to call us to an account for them, unless Christ should not satisfy him, and laid them all on Christ, so as he would require an account of them all from him

first, and let him look to it; and this He did to make the covenant sure. Thus 2 Cor. v. 19. the apostle, speaking of God's transaction of this business with Christ, says, that God was in Christ, namely, from everlasting, reconciling the world of elect believers to himself, "not imputing their trespasses to them; and made him sin who knew no sin." Observe, that as he laid our sins on Christ, so withal, he discharged us, in his compact between Christ and himself; "not imputing their trespasses to them." So then, all lay upon Christ, and he was to look to it, or else his soul was to have gone for it. This is not the manner of other creditors: they use to charge the debt on both the surety and the debtor; but in this covenant of grace Christ's single bond is entered: He alone is "the covenant;" so as God will have nought to say to us, till Christ fails him. He hath engaged himself, first, to require satisfaction at Christ's hands, who is our Surety.

II. Now, then, to make use of this notion, for the clearing of the point in hand. It might afford us matter of unspeakable comfort, only to hear of Christ's having been arrested by God for our debt, and cast into prison, and his bond sued, and an execution or judgment served on him, as the phrases are, Isa. liii. 8. For thereby we should have seen how God had begun with our Surety, as minded to let us alone, and that it lay on him to discharge the debt, who was so able to do it; and thereby we might also see, how he was made sin for us, and therefore we might very well have quieted our hearts from fearing any arrests, or for God's coming upon us, till we should hear that our Surety were not sufficiently able to

pay the debt, as you have heard he is. But yet our hearts would still be inquisitive, for all that, to hear whether indeed he hath perfectly satisfied God, or not; and would be extremely solicitous to know whether he hath satisfactorily performed what he undertook; and how he got clear of that engagement, and of "being made sin for us." And therefore the apostle comforts believers with this, that Christ shall the next time appear without sin. "Unto them that look for him he shall appear the second time without sin, unto salvation." One would think it no great matter or comfort to us, to hear that Christ should appear without sin, for who would imagine that it could be otherwise with the Holy One, the Lord of glory? There is no wonder in that: ay, but, says the apostle, your very salvation is interested in this, as nearly as is possible. It is well for you that Christ is now without sin; for he having, as your Surety, undertook to satisfy for sin, and having accordingly been once made sin, when on earth, and arrested for it by God at his death, in that now he is got clear of that engagement, (which could be no way but by satisfaction, which he undertook,) this doth plainly evince it, and ascertain you, that you shall never be condemned for it! for, by the law, if the surety hath discharged the debt, the debtor is then free: and therefore no news would or could be more welcome to sinners, than to have a certain and infallible evidence given, that their Surety was well come off, and had acquitted all to satisfaction.

Now, then, to evidence this, serveth his resurrection; "Christ is risen:" nothing so sure. Therefore, certainly the debt is discharged, and

he hath paid it to the full, and so is now without our sin, and fully got clear of it. For God having once arrested Christ, and cast him into prison, and begun a trial against him, and had him to judgment, he could not come forth till he had paid the very utmost farthing. And there is the greatest reason for it, to ascertain us, that can be; for he was under those bonds and bolts, which, if it had been possible, would have detained him in the grave, as Acts ii. 24. The strength of sin, and God's wrath, and the curse against sin, "Thou shalt die the death," did as cords hold him, as the psalmist's phrase is. Other debtors may possibly break their prisons; but Christ could not have broke through this, for the wrath of the all-powerful God was this prison, from which there was no escaping, no bail; nothing would be taken to let him go out, but full satisfaction. And therefore to hear that Christ is risen, and so is come out of prison, is an evidence that God is satisfied, and that Christ is discharged by God himself; and so is now without sin, he walking abroad again at liberty. And therefore the apostle proclaims a mighty victory obtained by Christ's resurrection, over death, the grave, the strength of sin, the law, 1 Cor. xv. 55, 56, and cries out, "Thanks be to God, who giveth us the victory, through Jesus Christ our Lord," ver. 57. You may now rest secure indeed: "Christ is risen; who therefore shall condemn?"

SECT. IV.—*The second head propounded; the influence Christ's resurrection hath into justification—Two branches of the demonstration of this—First, that Christ was a common person, representing us in all he was, or did, or suffered, handled at large—More especially a common person in his resurrection.*

Now, secondly, to come to that other head propounded,—the influence Christ's resurrection hath into our justification; the demonstration or making out of which depends on two things put together: the first, how Christ was appointed by God, and himself acted the part of a common person, representing us in what he did, and more particularly in his resurrection. Of this in this chapter.

The second is, how from that consideration ariseth, not only an evidence to our faith, but a real influence into our justification, and non-condemnation. So as, "Who shall condemn?" because Christ is risen again, as a common person, representing us therein.

For the first of these, to illustrate and prove it in the general, that instance of Adam serves most fitly, and is indeed made use of in the scripture to that end. Adam, as you all know, was reckoned as a common public person, not standing singly or alone for himself, but as representing all mankind to come of him: so as, by a just law, what he did was reckoned to his posterity, whom he represented; and what was by that law threatened or done to him for what he did, is threatened against his posterity also. Now this man was herein a lively type of our Lord Christ,

as you have it, "Who was the type of him who was to come," Rom. v. 14. Unto which purpose, the titles which the apostle gives these two, Christ and Adam, 1 Cor. xv. 47. are exceedingly observable: he calls Adam, the first man; and Christ our Lord, the second man and both for that very purpose and respect which we have in hand. For, first, he speaks of them as if there had never been any more men in the world, nor were ever to be for time to come, except these two; and why? but because these two, between them, had all the rest of the sons of men hanging at their girdle; because they were both common persons, that had the rest in like, though opposite, considerations included and involved in them. Adam had all the sons of men born into this world, included in himself, who are therefore called "earthly men," ver. 48, in a conformity to him "the earthly man," ver. 47; and Christ, the second man, had all his elect, who are the first-born, and whose names are written in heaven, and therefore in the same verse are oppositely called "heavenly men," included in him. You see how he sums up the number of all men in two, and reckons but two men in all; these two, in God's account, standing for all the rest. And farther observe, that because Adam was in this his being, a common person unto his, the shadow and the lively type of Christ who was to come after him: that therefore he is called "the first man" of these two, and Christ "the second man," as typified out by him.

Now, if you ask wherein Christ was a common person, representing us, and standing in our stead; I answer, if in any thing, then, in all those

conditions and states wherein he was, in what he did or befel him, whilst here on earth especially. For he had no other end to come down into this world, but to sustain our persons, and to act our parts, and to have what was to have been done to us acted upon him.

Thus, first, in their two several conditions, qualifications, and states, they both were common persons; that is, whatever state or condition the one or the other was made in, is by a just law to be put upon those whom they represented. So the apostle reasons from it, ver. 48. "As is the earthly man," namely, the first man, Adam, "such are the earthly,"—namely, to be earthly men as well as he; because he who was a common person representing them, was in his condition but an earthly man. And, oppositely, by the same law it follows, "As is the heavenly man," namely, the second man, Christ, such are and must be the heavenly who pertain to him, because he also is a common person, ordained to personate them; and Adam, who came after him, was therein but his type.

And as thus, in this place to the Corinthians, the apostle argues Christ to be a common person, in respect to his condition and state, by an argument of parallels taken from his type, Adam; so, secondly, in that place in Rom. v. he argues Christ to have been a common person, in his actions which he did on earth; and this also from the similitude of Adam, whom, ver. 14. he therein makes to have been Christ's type. And he speaks of Adam there as a common person, both in respect of what he did, namely, his sin; and also in respect of what befel him for his sin,

namely, death and condemnation; and because he was in all these not to be considered as a single man, but as one that was all men, by way of representation. Hence, both what he did, they are said to do in him; and what condemnation or death was deserved by his sin, fell upon them all, by this law of his being a public person for them.

I. For what he did: He sinned, you know; and, ver. 12, all are said to have sinned, namely, in his sin; yea, and, according to the Greek, you may render that sentence thus, "In whom all have sinned;" namely, in Adam, as in a public person. Their act was included in his, because their persons were included in his. And,

II. For what befel him for sin, that befel them also by the same law of his being a person representing them. Hence, ver. 12, death is said to pass upon all men, namely, for this, that Adam's sin was considered as theirs, as it there follows. It is said to pass, even as a sentence of death passeth upon a condemned malefactor. And, ver. 18, judgment is said to come, by that one man's offence, upon all men to condemnation. Now, in Gen. ii. 17. the threatening was spoken only to Adam, as but one man, "In the day that thou eatest thereof, thou shalt surely die." And, Gen. iii. 19. that sentence seems only to pass upon him alone, "Unto dust thou shalt return." Yet, in threatening Adam, God threatened us all; and in sentencing Adam to death, he sentenced us also. The curse reacheth us too, death passed upon all men then, and therefore by a just law death reigns over all, as ver. 14 and 17, because Adam was in all this a common person representing us, and so in our stead; and so all this concerns

us as truly and as nearly as it did him. I say, by a just law; for indeed the Scripture, upon the equity of this rule, pronounceth a statute out against all men that they should die; It is appointed by a statute law, that all should die. Heb. ix. 27. Now, if you search for this statute, when and where enacted, you will find, that the original record and roll is that in Gen. iii. 19. spoken only of Adam, but holding true of us, "To dust thou shalt return."

Just thus the matter stands, in the point of our justification and salvation, between Christ and elect believers; for Adam was herein his type. Christ was considered and appointed of God as a common person, both in what he did, and in what was done to him. So as by the same law, what he did for us, is reckoned or imputed to us, as if we ourselves had done it; and what was done to him, tending to our justification and salvation, is reckoned as done to us. Thus, when Christ died, he died as a common person, and God reckoneth that we died also. When Christ arose, he arose as our head, and as a common person, and so then God accounts that we rose also with him. And by virtue of that communion which we had with him in all those actions of his, it is, that now when we are born again, we do all rise both from the guilt of sin, and from the power of it; even as by virtue of the like communion we had with, or being one in, Adam, we come to be made sinful when we begin first to exist as men, and to be first born.

Thus, in his death, he was considered as a common person, and God reckoned us dying then, and would have us reckon so also. So, Rom. vi. 10.

the apostle speaking of Christ, saith, "In that he died, he died unto sin once ; but in that he liveth, he liveth unto God." Then, ver. 11. speaking of us, he says, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but imperfectly mortified and dead to sin, as considered in themselves, and in respect of the work of it, as wrought in them ; yet that, being considered in Christ as their head, and a common person representing them, they may truly, by a way of faith, reason or reckon themselves wholly dead, in and through Jesus Christ our Lord ; in that he once died perfectly unto sin, as a common person representing them. So as what yet is wanting in the work of mortification, in their sense and experience of it, they may supply by faith, from the consideration of Christ their head, even themselves to have died, when he died. The apostle, I say, would have them by reason conclude or infer, for so the word signifies, as chap. iii. 28. therefore we conclude, &c. (it is the same word,) from Christ's death, that they are dead : which conclusion cannot be made, unless this be one of the propositions in this argument, "That we died in Christ, when he died ; and so though in ourselves we are not yet wholly dead to sin, nor perfectly alive to God ; yet through Jesus Christ, your Lord and Head, reckon you yourselves so ; in that he died and now lives ; and you were included in him." And, indeed, this consideration the apostle suggests unto our faith, both as the greatest encouragement against imperfect mortification begun, that

yet we may comfort ourselves by faith, as reckoning ourselves wholly dead in Christ's death, and so may assure ourselves, we shall one day be perfectly dead in ourselves by virtue of it; and withal, as the strongest argument also and motive unto mortification, to endeavour to attain to the highest degree of it: which therefore he carries along in his discourse throughout that whole chapter. He would have them by faith or spiritual reasoning take in, and apprehend themselves long since dead to sin in Christ, when he died; and so should think it the greatest absurdity in the world to sin, even the least sin, we being dead long since, and that wholly, when Christ our Head died: "And how shall we who are dead to sin, live any longer therein?" And ch. vi. 7. "He that is dead, is free from sin;" and how then shall we do the least service to it? Now all this he puts upon Christ's dying, and our dying then with him: "knowing this, that our old man is crucified with him, "even when he was crucified, that it might be destroyed," ver. 6., one day in us, fully and perfectly: Christ's body representing therein, as a public person, the elect, and their body of sin conjoined with them. So as thus by faith they are to reason themselves wholly dead to sin in Christ, and to use it as a reason and motive to stir up themselves not to yield to the least sin. I use this expression of being wholly dead, because if he had spoken merely of that imperfect mortification begun in us, the argument would not have been a perfect motive against the least sins. We who are dead, how shall we live in sin, or yield unto the least sin? For it might be said, alas, we are but imperfectly

dead ; and from an imperfect death could but an imperfect argument have been drawn. But the scripture elsewhere tells us, that " Christ by his death hath perfected for ever all that are sanctified," so Heb. x. 14. So as in his death they may reckon themselves perfectly dead by faith, and perfectly sanctified, though yet the work be not actually and fully perfected.

And all this communion with Christ as a common person, representing them in his death, he there instructs them to be represented and sealed up to them by their baptism ; so ver. 3, 4. how I shall show afterwards.

Now, as this place holds forth Christ as a common person in his death representing us ; so other places hold forth the like of his resurrection. In 1 Cor. xv. 20. the apostle argues, that elect believers must and shall rise, because " now Christ is risen from the dead, and is become the first-fruits of them that slept." See the force of this argument founded upon this notion and consideration, that Christ was a common person representing all the rest ; and this strongly presented in that expression of his being the first-fruits, in allusion to the rite in the Levitical law. All the sheaves in a field being unholy of themselves, there was some one sheaf, in the name and room of all the rest, which was called the first-fruits, which was lifted up, and waved before the Lord ; and so all the sheaves abroad in the field, by that act done to this one sheaf, were consecrated unto God, by virtue of that law, Lev. xxiii. 10, &c. The meaning of which rite, the apostle expounding, allegeth : " If the first-fruits be holy, all the lump is holy also,"

Rom. xi. 16. Thus when we were all dead, Christ as the first-fruits riseth, and this in our name and stead, and so we all rise with him and in him. And although the saints departed are not, in their own persons, as yet risen, as we all who are now alive, are not in our own persons yet dead, yet in the mean time, because thus they are risen in Christ, as their first-fruits ; hence, in the very words following, he saith, they are but asleep, "He is become the first-fruits of them that sleep," because they remain alive in Christ their Head, and shall rise one day, because in him, they virtually are already risen ; and this, in God's account, in as true and just a sense as we, though personally alive, are yet all reckoned dead in Adam, because he, as a common person, had the sentence of death pronounced to him, by virtue of which we must die ; and this by the force of the same law, even of that which we have inculcated of being a common person, representing us. And, indeed, so it follows, (which argues this to be the apostle's meaning,) "For as in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv. 22. His argument lies thus : Adam was the first-fruits of them that died ; Christ, of them that rise. Hence, therefore, we are elsewhere said, though in respect to another life, to be risen with Christ, Eph. ii. 5, 6. and, which is yet more, "to sit together with him in heaven : " because he, as a common person representing us, sits there in our name and stead, as you shall hear, when I come to it in the text, in the next section.

SECT. V.—*The second branch: How Christ, representing us as a common person in his resurrection, hath an influence into our justification, made forth by two things: 1. How Christ at his resurrection was justified for our sin: 2. That we were all then justified in him as a common person.*

Now, then, to come to the other branch of the demonstration, namely, how this relation to us, as a common person, representing us in his resurrection, hath a real influence into our justification. And this is the point I drive at; and for the clearing of which that large and general discourse, by way of digression in the former section, was but to make way for.

I shall despatch this branch, by showing two things:

I. That Christ himself was justified, and that at his resurrection.

II. That he was justified then as a common person, representing us therein, as well as that he rose as a common person; and so that we were then justified in him, and with him; and by the act then done to him, our justification is made irrepealable for ever.

I. For the explicating of the first. As Christ was in his death made sin for us, and so sustained our persons in his satisfying for sin by his death, (which is the matter of our righteousness,) so, in and upon his resurrection, he was justified and acquitted from our sins by God, as having now fully in his death satisfied for them, which I make forth by these three things put together.

1. In reason, if that Christ were made sin for us, and satisfied for it, there must then some act

pass, whereby Christ should be pronounced acquitted of our sins, and fully clear of them, and so be himself formally justified in respect of those sins for which he undertook to satisfy. For, according to the course of all proceedings, if a charge of guilt be formally laid, there must be as formal an act of acquitting. There is no man but, for his own discharge and security, would desire it. Nor is there any wise man, who pays a debt for which he is legally sued, who will not have upon the payment of it as legal an acquittance. Paul, when he was cast into prison by a public act of authority, stood upon it to have a public act of release from the same magistrates, and would not go forth out of prison privily, though they sent to him so to go out, Acts xvi. 37. Now, God himself did "lay the iniquities of us all upon Christ," Isaiah liii. 6. and "had him to prison, and to judgment for them," ver. 8. There must therefore some act pass from God, legally to take them off from him, and declaring him discharged, to deliver him from prison and judgment.

And in fact it is evident, that there was some such act passed from God ; for as we read, that Christ while he lived, and also in his death, was made sin, and did "bear the sin of many," as the phrase is, Heb. ix. 28. so we read in the very next words, "that he shall appear the second time without sin," which must needs be spoken in a direct opposition to his having borne our sins, and appearing then with all our sins laid to his charge. He appeared charged with them then, but now he shall appear as apparently and as manifestly to be without those sins, for of our sins it must needs be meant, and so to be dis-

charged of them as fully as ever he appeared charged with them. For it is said, "He shall appear without sin," and therefore to the judgments of all it shall be made manifest, that that God, who once charged him with them, hath now fully discharged him from them. The apostle speaks of it, as of a great alteration made in this respect, between Christ as he was whilst on earth, and Christ as he is to appear the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the creditor who followed the suit, and therefore he alone can give the acquittance.

2. From hence it will follow, that there must be some time when this alteration was first made, and discharge given; when Christ, from being sin, as he was made, should become without sin, through God's acquitting of him; and this, say I, was at his resurrection. It is not deferred as then to be first done, when he is to appear the second time, though then it appears indeed, but it is really done before; for he comes then to judge others for sin. Now, in reason, when should this acquittance or justification from our sins be first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction complete? which was then done, when he began to rise: for his lying in the grave was a part of his humiliation, and so of his satisfaction, as generally orthodox divines hold. Now, therefore, when he began to rise, then ended his humiliation, and that was the first moment of his exaltation. His acquittance, therefore, bears date from thence, even from that very hour.

3. Hence we read, as that Christ was condemned, so that he was justified. Thus, God is said to be "manifest in the flesh," and then that this God-man was "justified in the Spirit," 1 Tim. iii. 16; that is, whereas God was manifest, or appeared, "in flesh, to condemn sin in the flesh," as Rom. viii. that same God-man was also justified in the Spirit from all those sins, and so received up to glory, as it follows there. And not to go far, the very words of this my text, "It is God that justifieth," are taken out of Isa. l. 8, 9; and as there, they are first spoken by Christ of himself, then, when he gave "his back to the smiters" in his death, as in the verses before, and was put to death as a condemned man, he comforts himself with this, "He is near that justifieth me; who shall condemn?" And when was that done, or to be done, but at his resurrection? So the phrase in Timothy imports, if you compare it with another in Peter, "Being put to death in the flesh, and quickened in, or by, the Spirit." Paul says, "justified in the Spirit." Peter says, "quickened in the spirit," 1 Pet. iii. 18: both mean one and the same thing. By spirit is meant the power of his God-head and divine nature, whereby he was at once both raised from the grave, and from under the guilt of sin together. He was at once both quickened, raised, and justified also. And that by spirit, they mean his divine nature, the opposition in both places evidently implies; for it is opposed to his flesh, or human nature. Now, because he was quickened, or raised, by the power of the Godhead, and at that raising him, he was justified also by God, and declared justified by that resurrection, as he had been declared con-

demned by his death : hence, to be justified is put for his resurrection ; for that was his justification, or declaration to all the world, that he was justified from all the sins laid to his charge. And that other place I cited out of Isaiah hath the same meaning also ; for Christ there comforts himself against the Jews condemning him, and putting him to death, with the hopes of God's justifying of him, when he should have gone through that work. And Christ's meaning there is this, "God will raise me up, and acquit me," though you condemn and kill me. In the other prophets you shall find Christ still comforting himself, against his condemnation at his death, with the thoughts his resurrection, which he foresaw as shortly to follow after it, as here in Isaiah he comforts himself with these hopes of his being justified after their condemnation of him. For instance, "My flesh shall rest in hope : thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption," *Psa. xvi. 9* ; which words you know Peter, in the Acts, doth twice interpret of Christ's resurrection. In like manner here in Isaiah, against his death and condemnation he comforts himself with the hope of God's justification of him at his resurrection : "He is near who justifieth me, and he shall help me ; who shall condemn ?" And further, to confirm and strengthen this notion, because his resurrection was the first moment of this his justification from our sins, therefore it is that God calls it his first begetting of Christ : "This day have I begotten thee," speaking manifestly of his resurrection. *Acts xiii. 35*. And the reason of his so calling it, is, because all the while before he was covered with sin, and the

likeness of sinful flesh ; but now having flung it off, he appears like God's Son indeed, as if newly begotten. And thus also there cometh to be the fuller conformity between Christ's justification and ours. For as our justification is at our first being born again ; so was Christ's also at this his first glorious begetting. He was under an attainder before ; here was the act of restitution first passed. And as at our conversion, which is to us a resurrection, we pass from death to life—that is, from an estate of death and condemnation, unto justification of life—so did Christ also, at his resurrection, which to him was a re-begetting, pass from an estate of death and guilt laid on him, to an estate of life and glory, and justification from guilt ; and so shall appear, as the word is, Heb. ix. 28. as he doth now in heaven, without sin ; for he became to be without sin from that very moment. Thus I have shown how Christ was justified at his resurrection.

II. Now, then, I am to show that this his justification, and pronouncing without sin, thus done at his resurrection, was done to him as the first-fruits ; and as to a common person bearing our persons, and so in our names. From whence will necessarily follow, as the conclusion of all, that the persons of all the elect believers have been justified before God in Christ, as their head, at or from the time of his resurrection ; and so that act of justification to have been so firmly passed as that it cannot be revoked for ever.

1. This is proved by the very same reason or respect that he was said to be the first-fruits of them that sleep, as representing the rest in his resurrection. which I showed at large in the

former chapter, upon the same ground he is to be so looked at also in this his justification pronounced upon him at his resurrection, even as the first-fruits also of them that are justified. And so in the same sense, and by the same reason, that we are said to be risen with Christ, in his resurrection, we must also be said to be justified with him, in this his justification, at his resurrection. And, indeed, to enlarge this a little, as there is the same reason and ground for the one that there is for the other, he being a public person in both,—so the rule will hold in all other things which God ever doth to us, or for us, which are common with Christ, and were done to him; that in them all Christ was the first-fruits, and they may be said to have been done in us, or to us, yea by us, in him, and with him. Yea, whatever God meant to do for us, and in us, whatever privilege or benefit he meant to bestow upon us, he did that thing first to Christ; and, some way, bestowed the like on him as a common person, that so it might be by a solemn formal act ratified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might, when done to us, be effected by virtue of what was first done to him. Thus God, meaning to sanctify us, he sanctifies Christ first, in him as a common person sanctifying us all: “For their sakes I sanctify myself, that they also may be sanctified through thy truth,” John xvii. 19. He sanctifies the human nature of Christ personal, that he may sanctify Christ mystical, (that is, his body,) and him first, as a common person representing us,

that so we, being virtually and representatively sanctified in him, may be sure to be sanctified afterwards in our own persons, by means of his sanctification. And so in like manner for our sakes he was justified in the Spirit; because we were to be justified, and so to be justified first in him and with him, as a common person. Now, this rule holds in all blessings else bestowed; for Paul pronounceth of them all, that "God hath blessed us with all spiritual blessings in Christ Jesus," Eph. i. 3. which God did so order, that as he speaks of ordaining salvation to be by faith that all those "blessings might be sure to all the seed," Rom. iv. 16. For this formal investiture of estating us into all blessings, by such solemn acts done to Christ as our head and representative, makes what he intends to bestow sure beforehand, by an irrevocable act and sentence, which hath its warrant in all laws of men, as I have shown, and shall anon again urge.

2. By the equity of the same law, that in Adam we were all condemned, (Adam being a type of him in this,) by the same law we were all justified in Christ, when he was justified; else the type were not therein fulfilled. Now, the sentence of condemnation was first passed upon Adam alone, yet considered as a common person for us; therefore also this acquittance and justification was then passed towards Christ alone, as a public person for us. Yea, in this his being justified, Christ must much rather be considered as a common person representing us, than Adam was, in his condemnation. For Christ in his own person, as he had no sin, so he had no need of any justification from sin, nor should ever have

been coudemned: and therefore this must be only in a respect unto our sins imputed to him; and if so, then in our stead. And so herein he was more purely to be considered as a common person for us, than ever Adam was, in his being condemned. For Adam, besides his standing as a common person for us, was furthermore condemned in his own person; but Christ, in being justified from sin, could only be considered as standing for others. Thus, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so," or in like manner, "by the righteousness of that one," man Christ, "the free gift came upon all men," namely, in Christ, "unto justification of life," Rom. v. 18. He parallels both with a "so," only with this difference between Adam's being a common person for us, and so between the ground of our being condemned in him, and Christ's being a common person for us, and our acquittance in him, that the condemnation came on all by a necessary, natural covenant; for by such a covenant was Adam appointed a common person for us; but Christ's being appointed thus a common person for us, was by a free gift of grace; and therefore, in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him; is reckoned ours. As then in Adam all died, when he sinned, as the apostle speaks; so in Christ were all justified, when he was justified. For, as in his death Christ was a public person for us, and in all that befell him; so in his resurrection, and in all that was then done to him; and so in this his being then justified. And as when he died, the just was put to death for the unjust, as

Peter speaks ; so, when he rose and was justified, the just that needed no justification was justified for the unjust, who else had been condemned ; and so we were then justified with him.

SECT. VI.—*How our faith may raise from hence just matter of triumph about our justification.*
—*An explication how we are justified by faith, although justified in Christ at his resurrection.*

And hereupon is grounded this triumph of faith, from Christ's resurrection, "Who shall condemn? It is Christ that is risen." The meaning whereof is—Who was justified at his resurrection, justified in the Spirit, and quickened in the Spirit, being all one, and we in him. Yea, and a "rather" is put upon this, rather than upon his death ; for this act was a solemn discharge from all sin and condemnation ; it was a legal acquittance given to Christ for all our sins, and so to us also, considered as in him. His death was but the satisfaction and payment ; but this is the first act of absolution. Yea, and this is the original act, which is upon record between God and Christ ; and our justification and atonement, when we are justified by faith in Christ, is but a copy fetched from this roll, and court sentence then pronounced.

And such a way and course to ratify and make acts good and legal, even to have them done by another representing one's person, is common among men, as those instances I formerly gave do show. An attorney-at-law receives a debt, or an acquittance for a debt, paid or given for another man, and it is as legal as if the man him-

self, or creditor, had done it, and the debtor had received the acquittance himself. Yea, acts of the greatest and highest concernment are oft-times no otherwise transacted; as the marriages of princes are by proxy solemnized, their ambassadors representing their persons, and contracting and marrying their wives in their stead, which acts are thereby made as irrevocable, and irrepealable, as if they themselves had in person done them. And so if we were justified when Christ did rise and was justified, our justification then cannot be reversed, but stands as legal and warrantable as any act that God or man ever ratified or confirmed. And "Who then shall condemn?"

Only, for further explication, lest there be a mistake, let me add this, that it is necessary that we be justified in our own persons by faith, notwithstanding this former act thus legally passed, whereby we lay hold upon what God did thus before for us in Christ, to the end that God upon our believing may, according to his own rules, justify his justifying of us unto all the world; which until we do believe, he could not do. For according to the revealed rules of his word, which he professeth to proceed by at the latter day, there is a curse and a sentence of condemnation pronounced against us, under which we stand, till he shall take it off, by giving us faith; unto which he hath, in the same word, made the promise of justifying us in our own persons, as before he had done in Christ. Yet still, notwithstanding, so as, although when we first believe, then only justification is actually and personally applied to us; yet, at Christ's resurrection, and in his being then justified, this

act and sentence was virtually pronounced upon us; and so doth necessarily require, and exact at God's hands, the bestowing faith upon us; that so, by virtue of this former act passed, we come to be actually justified in our own consciences, and before all the world. And so our justification, which was but secretly wrought and passed upon us in Christ, is never made void, but stands irrepealable; and so ratified that our personal justification by faith doth always infallibly second and succeed it. And to illustrate it a little: our condemnation in Adam, and this our justification in Christ, do in this bold parallel together, that as in Adam we were all virtually condemned, "In Adam all die," and that legally enough too, for thereupon came out that statute law, It is appointed that all should die,—and yet we are not actually in our own persons condemned till we are born of him; nor do we personally die until we lay down our flesh: even so is it in the matter of our justification; it was done virtually in Christ, and afterwards, when we believe, is actually passed in and upon ourselves. Now I call this former but a virtual justification; even as by the sentence of condemnation passed upon a malefactor, he is called a dead man, that is, he is so virtually and in law, as we say, though naturally he die not many days after, but in that respect may be still alive: so by Christ's being justified, we are all virtually, and in law justified, through a secret, yet irrepealable covenant between God and Christ, who only did then know who were his.

And for a confirmation even of this also, that God accounts all the elect justified in his justi-

fyng of Christ, we shall not need to go any farther than the words of this text : if we do but diligently compare their standing here with that of theirs in that place out of which they are taken, and where we find them first recorded and spoken, namely, in that text, Isa. l. 7, 8. "He is near that justifieth me, who is he that shall condemn?" Now there, as interpreters agree, and as the context shows, those words are spoken by Christ himself, for ver. 5. he speaks of God's boring his ear to do his will, the same expression that is used of Christ, Psa. xl. 6. and farther says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting;" all which you may read in Christ's sufferings, Mat. xxvi. 7. and xxvii. 26. And he spake before, in ver. 4. of God's having given him the tongue of the learned, to speak a word in season to him that is weary; which you may read done by Christ, Matt. xi. 28. Now those words were spoken by Christ, to comfort himself against the Jews' condemning him, as considering that God would justify him; as at his resurrection you have heard he did. Now mark it; those very words which Isaiah brings in Christ speaking as of himself alone, those very words Paul here boldly applies, in the like triumph, to all the elect of Christ, "Who shall condemn? It is God that justifieth;" and this, because Christ is dead, and risen, and acquitted by God. Christ spake those words as a public person, in the name of all his elect, whom he in his death, and in his justification represented; and for that very respect Paul speaks the like words over again, of all

elect believers, as being as truly and really intended of them, when spoken by Christ as of himself, and his own person, "He is near that justifieth me," says Christ, "who shall condemn?" namely, me, or mine elect, whose persons I sustain. And "Who shall lay any thing to the charge of God's elect?" says Paul, "It is God that justifieth, who shall condemn?" For Christ hath died, and been condemned for them; and Christ was justified from that condemnation, and they in him. And because the justification of himself, which Christ spake of, as looked for from God, was to be made at his resurrection, as hath been said, therefore Paul here puts a "rather" upon his resurrection.

And farther to establish this, as you heard before, out of Rom. vi. 10. that in respect of sanctification we were dead with Christ, even then when he died; so in that text, Col. ii. 13. we are said to be risen with him, in respect of our justification, which is the thing in hand. The words are, "And you being dead in your sins," namely, the guilt of your sins, "and the uncircumcision of your flesh," that is, in respect of the power of corrupt nature, "hath he quickened together with him, having forgiven you all trespasses." See here, the forgiveness of our sins, or our justification, is called a quickening, "or a raising up of us," as the 12th verse hath it, together with him, in a conformity and relation to that justification from our sins, which at his resurrection he received in our name. His meaning is, he was justified then, and in our names; and so we are now justified through the virtue of that our communion with him therein. For if you mark

the connexion of the words with what follows, ver. 14. you will find this forgiving of their trespasses, through their "being quickened together with him," ver. 13. not only to have been done when they believed, and so when they had that justification personally first applied to them, of which, it is true, the words in the 12th verse are to be understood ; but also then to have been done, "when he having," as it follows in the 14th verse, "blotted out the hand-writing of ordinances which was against us, nailing it to his cross, and having spoiled principalities and powers," and got the victory, namely, in his rising again, had "made a show of them openly, in his ascending to heaven, "triumphing over them," as the margin hath it. So as then, when Christ did this in himself, then were our sins forgiven ; then were we acquitted with him, and triumphed with him ; he doing all this in our stead, representing us.

SECT. VII.—*How all this, both the support of our faith, and our justification by Christ's resurrection, is sealed up to us in baptism—The conclusion, how faith may make use of Christ's resurrection in its pleas to God.*

And all this our communion with Christ in his resurrection, both in respect of sanctification, which the sixth chapter of Romans holds forth, and of justification, which this place in Colossians holds forth, is lively, as both places declare, set out, and sealed up to us, in the sacrament of baptism. Rom. vi. 3, 4. We are said to be buried with him in baptism, &c ; and "buried with him in baptism, wherein also you are risen with him." Col. ii. 12. The eminent thing signified and

represented in baptism, is not simply the blood of Christ as it washeth us from sin; but there is a farther representation therein, of Christ's death, burial, and resurrection, in the baptized's being first buried under water, and then rising out of it; and this not in a bare conformity unto Christ, but in a representation of a communion with Christ, in that his death and resurrection. Therefore it is said, "We are buried with him in baptism;" and, wherein you are "risen with him." It is not simply said, like as he was buried, and rose; but "with him." So as our communion and oneness with him in his resurrection, is represented to us therein, and not only our conformity or likeness unto him therein. And so baptism representeth this to us: that Christ having once in himself sustained the persons of all the elect, in his burial and resurrection, that now upon the party himself who is baptized, is personally, particularly, and apparently re-acted the same part again, in his baptism; thereby showing what his communion with Christ before was, in what was then done to Christ; that he then was buried with Christ, and rose with him; and upon that ground is now in this outward sign of baptism, as in a show or representation, both buried and also risen again.

And moreover, hence it is, that the answer of a good conscience, which is made the inward effect of this ordinance of baptism, 1 Pet. iii. 21. is there also attributed unto Christ's resurrection, as the thing signified and represented in baptism, and as the cause of that answer of a good conscience: "Even baptism," saith he, "doth now also save us," as being the ordinance that seals

up salvation, not "the putting away the filth of the flesh," or the washing of the outward man; but the answer of a good conscience towards God, by the resurrection of Jesus Christ. To open these words: our conscience is that principle in us, which is the seat of the guilt of all the sins of the whole man; unto whose court they all come to accuse us, as unto God's deputy; which conscience is called good or evil, as the state of the man is. If his sin remain unpardoned, then, as his state is damnable, so his conscience is evil. If his sins be forgiven, and his person justified, his conscience is said to be good; conscience having its denomination from the man's state. Now, in baptism, forgiveness of sins, and justification, being sealed up to a believer's faith and conscience, under that lively representation of his communion with Christ in his resurrection; hence this is made the fruit of baptism, that the good conscience of a believer sealed up in baptism, hath wherewithal from thence to answer all accusations of sin that can or do at any time come in upon him; and all this as it is there added, "by virtue of the resurrection of Jesus Christ:" namely, in this respect, that his communion with Christ in his resurrection, hath been represented in his baptism as a ground of his faith, and of that answer unto all accusations. So that, indeed, the same thing that Paul says by way of triumph and defiance to all accusations, "Who shall condemn? Christ is risen," the very same thing Peter here mentions, though not by way of defiance, yet of a believer's answer and apology, that if sins do come to condemn or accuse, a good conscience is ready to say, "Christ

is risen," and I was then justified in him; there is my answer, which nothing in heaven or hell is able to reply unto. This is the answer of a good conscience, by the resurrection of Jesus Christ.

Now, to crown this second pillar of faith with this conclusion, by way of application or direction to a believer's faith, how to make use of Christ's resurrection in point of non-condemnation; you heard before, out of Rom. vi. that in respect of mortification, as the apostle there reasoneth, we may be truly said to have been perfectly dead to all sin in Christ's dying unto sin once; and through his representing us therein as dying unto sin, in and with him. So as, although we be for the present but imperfectly mortified in ourselves, yet, when corruptions arise, the apostle bids us help ourselves against them by faith, reasoning ourselves to stand wholly dead to sin when Christ died; and so to conclude from thence, that we shall one day be fully dead to sin, because we then did perfectly die in Christ unto it: which kind of reasoning also God would have us use as a motive; and of all motives that are in the gospel, it is the strongest, against any corruption when as it ariseth; "Shall I that am dead to sin in Christ," and so am freed from it, "shall I live any longer therein?" ver. 2. Now, as God would have our faith make this use of our communion with Christ in his death, in point of sanctification; just so, when guilt of sin ariseth in thy conscience to accuse or threaten condemnation, reason thou thyself, as the apostle's word is in that other case, or reckon thyself, as our translation hath it, justified in Christ, in his justi-

fication, which was done at his resurrection. Yea, and seeing God would have thee use thy communion with Christ in his death as an argument to move thee to mortify sin, bidding thee to reckon thyself dead to sin in Christ, do thou desire him, in like manner, to reckon thee as justified at Christ's resurrection, for the ground of both is the same, and return that as an argument to him, to move him to justify thee. And this is that answer of a good conscience which Peter speaks of; this is the meaning of Paul's challenge, "Who shall condemn? Christ is risen."

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose; then go thou to God, and ask him boldly, whether he did not do this for thee, and whether thou wert not one of them intended by him; put God to it, and God will, by virtue of Christ's resurrection for thee, even himself, answer thy faith this question ere thou art aware; he will not deny it. And to secure thee the more, know that, however, Christ will be sure to look to that for thee; so as that thou, having been then intended, as, if thy heart be drawn to give itself to Christ, thou wert, shalt never be condemned.

CHAP. IV

FAITH SUPPORTED BY CHRIST'S ASCENSION,
AND SITTING AT GOD'S RIGHT HAND.

“Who is he that condemneth? It is Christ, who is even at the right hand of God.”—ROM. viii. 34.

SECT. I.—*A connexion of this third head, with the two former: showing how it affords a further degree of triumph—Two things involved in it: 1. Christ's ascension; 2. Christ's power and authority in heaven.*

I COME next to this third great pillar and support of faith, Christ being at God's right hand; and to show how the view and consideration hereof may strengthen faith seeking justification, and pardon of sin: “Who is he that condemneth? Christ is even at God's right hand.”

In the opening of which I shall keep to the begun method, both by showing how justification itself depends upon this, and the evidence thereof to us; both which the apostle had here in his eye, and from both which our faith may derive comfort and assurance; and I mean to keep punctually to the matter of justification only, as in the former.

These two latter that remain here in the text, Christ's sitting at God's right hand, and his inter-

ceding for us, are brought in here, by the apostle, as those which have a redundant force and prevalence in them, for the non-condemnation of the elect: that although the two former abundantly served to secure it; yet these two, added to the former, do make the triumph of faith more complete and full, and us "more than conquerors," as it after follows. Nor doth this place alone make mention of Christ's sitting at God's right hand, which I now am first to handle, in thus its relation and influence into our justification, and the assurance of faith about it; but you have it to the same end, use, and purpose, alleged by that other great apostle, 1 Pet. iii. 18—22. And if the scope of these two apostles in both places be compared, they are the same. Here the resurrection of Christ, and the sitting at God's right hand, are brought in as the ground of this bold challenge and triumph of faith; and there, in Peter, is mentioned the answer or plea of a good conscience, in a believer justified, which it puts into the court, and opposeth against all condemning guilt: so it is called, ver. 21. The apostle alleging the resurrection of Jesus Christ as one ground of it, the answer of a good conscience, by the resurrection of Jesus Christ. And then further, to back and strengthen this plea or answer of a good conscience, the apostle puts his ascension and sitting at God's right hand into the bill, as further grounds confirming it: so it follows, "who is gone into heaven, and is at the right hand of God; angels, and authorities, and powers, being made subject to him." All which the apostle here expresseth in one word, as enough to carry it, that Christ is even at God's right-hand.

The soul hath a sufficient answer against condemnation, in Christ's death and resurrection, full enough, though it should stop there; yea, therein can faith triumph, though it went no further, for it can show a full satisfaction given in his death, and that accepted by God for us; and Christ acquitted, and we in him. Therefore faith, you see, comes to a "rather" there. But then, let it go on, to consider Jesus "sitting at God's right hand," and "making intercession" for us; and then faith will triumph and exult over all accusers, be more than a conqueror; then it comes not to a "rather" only, as here, but to a "much more shall we be saved by his life:" thus Rom. v. 10. And the meaning thereof is, that if his death had power to pay all our debts, and justify us at first, then much more hath his life this power. So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder; but these other are the top and full triumph of faith therein. And our spirits should rise, as the apostle here riseth. Faith, upon these wings, may not only fly above the gun-shot of all accusations and condemners, but even clean out of their sight, and so far above all such thoughts and fears, as it may reach to a security that sins are forgotten, and "shall be remembered no more." What joy was there in the disciples, when they saw "Christ risen!" John xx. Therefore, in the primitive times, it was used as a voice of joy: and to this day, the Grecian christians so entertain each other, at that time of the year, with these words: "The Lord is risen: your Surety is out of prison, fear not." But as Christ said in another case, so say I: What

will you say, if you see your Surety "ascend up to heaven," and that, as "far above angels and principalities," Eph. i. 21. as the apostle speaks, "as the heavens are above the earth?" Will you not, in your faith and hopes, proportionably ascend, and climb up also; and have thoughts of pardon, as far exceeding your ordinary thoughts, as the "heavens are above the earth?" Therefore, first view him as ascending into heaven, ere ever he comes to be at God's right hand, and see what matter of triumph that will afford you; for that you must first suppose, ere you can see him at God's right hand; and it is necessarily included, though not expressed here. But that place fore-quoted out of Peter, 1 Pet. iii. gives us both these two particulars included in it: 1. His ascension, "Who is gone into heaven;" and, 2. His power and authority there, "Is at God's right-hand, and hath all power and authority subject to him:" and prompts both these, as fit matter to be put into a good conscience, its answer and apology, why it should not be condemned; and therefore both may here as well come in into faith's triumph; and that as being intended also by the apostle, and included in this one expression. He speaks with the least, to show what cause faith had to triumph, for the least expression of it; his purpose being but to give a hint to faith, of that which comprehensively contains many things in it, which he would have us distinctly to consider for our comfort.

SECT. II.—*Showing, first, what evidence for our justification, Christ's ascension into heaven affords unto our faith, upon that first-mentioned consideration of his being a Surety for us.*

First, then, to see what triumph his ascending into heaven will add unto our faith in matter of non-condemnation,

I. Herein, consider what he then did, and what was his last act, when he was to take his rise, to fly up to heaven. He blessed his disciples, and thereby left a blessing upon earth with them, for "all his elect," to the end of the world. The true reason and mind of which blessing them, was, that he being now to go to execute the eternal office of his priesthood in heaven, of which God had sworn, "Thou art a Priest for ever after the order of Melchisedec." As Melchisedec in the type, blessed Abraham, and in him all the faithful as in his loins, (therefore the apostle said, that "Levi paid tithes unto Melchisedec in Abraham's loins," therefore he was blessed in his loins;) so did Christ begin this new and second part of his priesthood with blessing the apostles, and, in them, all the elect, to the end of the world. This was the last thing that Christ did on earth, yea, this he did whilst ascending; he was taken up, whilst he did it; so Luke xxiv. 50, 51. And thus solemnly he now did this, to show that the curse was gone, and that sin was gone; and that action speaks thus much, as if Christ himself had said it; O my brethren, (for so he styled his disciples, after his resurrection,) I have been dead, and in dying made a curse

for you ; now that curse I have fully removed, and my Father hath acquitted me and you, for it : and now I can be bold to bless you, and pronounce all your sins forgiven, and your persons justified. For that is the intention and foundation of blessing ; “ Blessed is the man whose sins are forgiven him,” and therefore that was the true meaning of his blessing them ; which he reserved thus as his last act, to show how, by his death, he had redeemed them from the curse of the law, and now, going to heaven, was able to bless them with all the spiritual blessings that are there, and which heaven can afford ; for heavenly they are called in that respect, Eph. i. 3. And as in Abraham, blessed by Melchisedec, all the faithful were blessed ; so, in these apostles, all the elect to come are blessed. As when God individually blessed Adam and Eve, at the first creation ; yet he, in them, blessed all that were for ever to come of them : so Christ, in blessing them, blessed us, and all that shall believe, through their word, to the end of the world. And that they were thus then to be considered as common persons, receiving this blessing for us all, appeareth by Christ’s words then uttered, “ I am with you to the end of the world,” that is, with you, and all your successors, both ministers and other believers, Matt. xxviii. 20. And Christ herein did, as God did before him : when God had done his work of creation, he “ looked upon all he had done, and saw that it was good, and he blessed it. Thus did Jesus Christ, now that he had by that one offering perfected for ever all the elect, he comfortably vieweth, and pronounceth it perfect, and them blessed ; and so goes

to heaven, to keep and enjoy the sabbath of all there.

II. Now, let us see him ascending, and see what comfort that will also afford our faith, towards the persuasion of justification. The apostles stood gazing on him; and so do you lift up your hearts to gaze on him by faith; and view him in that act, as he is passing along into heaven, as leading sin, hell, death, and devil in triumph, at his chariot wheels. And therewith let your faith triumph, in a further evidence of justification. Thus the apostle saith, "When he ascended up on high he led captivity captive," Eph. iv. 8. from Psa. lxxviii. 18; to which Hebraism the phrase, to win a victory, doth answer; then he led captive all our spiritual enemies, that would have captivated us, they being now made captive. Now, leading of captives is always after a perfect victory; and therefore, whereas at his death he had conquered them, at his rising scattered them, now at his ascension he leads them captive. And so that psalm, in the type, begins, "Let God arise, and let his enemies be scattered, let them fly before him," ver. 1: so at his resurrection they did. And then he ascends in triumph, as here, in token of victory, "he is ascended up on high," ver. 18: he ascends as David, after his victory, up to mount Sion; for the celebrating of which, that psalm seems to have been made by David, whereof this was the intended type. And two triumphing acts there were here mentioned; first, leading the captives bound to his chariot wheels, as the manner of the Roman triumphs was, when the conqueror went up to the capitol, and other heathens, in David's time; as Achilles led Hector captive,

who tied his feet to the chariot wheels, and dragged him dead round about the walls of Troy. Now, thus did Christ then deal with our sins, and all other enemies. The second act is, casting abroad of gifts—he gave gifts to men. It was the custom at their triumphs to cast new coins abroad among the multitude; so doth Christ throw the greatest gifts for the good of men, that ever were given. Therefore, who shall condemn? sins and devils are not only dead, but triumphed over. Compare with this that other place, “Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself.” Col. ii. 15. So I read it, and the Greek bears it, and so is it in the margin varied; it is a manifest allusion unto the manner of triumphs after victories among the Romans, even unto two of the most notable parts thereof; the first of spoiling the enemy, upon the place, ere they stirred out of the field; and this was done by Christ on the cross, “having spoiled them first,” as ver. 14. hath it. He speaks it of the devils, our enemies, and accusers; they had all God’s threatenings in his law, and the ceremonial law, the bond for our debt unto the moral law, to show for it; in these lay the power of the devil over us, that he could boldly come to God and accuse us, and sue our bond; and therefore he is said to have “the power of death,” Heb. ii. 14. Now, Christ first took away all his power, and spoiled him of all his ensigns, weapons, and colours; which he did on the place where the battle was fought, namely, on the cross, and nailed our bond thereto; and having paid the debt, left the bond cancelled, ere he stirred off the cross. But then, having thus

spoiled these enemies on the cross, he further makes a public triumphal show of them in his own person, which is a second act; as the manner of the Roman emperors was, in their great triumphs, to ride through the city in the greatest state, and have all the spoils carried before them; and the kings and nobles whom they had taken, they tied to their chariots, and led them as captives. And this did Christ at his ascension; for of his triumphing at his ascension, I take this triumph in the epistle to the Colossians to be understood, and so to be interpreted by that forecited text from Eph. iv.; he plainly manifesting, by this public open show of them at his ascension, that he had spoiled and fully subdued them on the cross. That which hath diverted interpreters from thinking this in Col. ii. to have been the triumph of his ascension, hath been this, that the triumph is said to have been made "in it," which they interpret as if it referred to the cross, mentioned ver. 14, as the place of it; whereas it may as well be translated, "in himself," that is, "in his own power and strength;" denoting how he alone did this, which other conquerors do not; they conquer not in themselves, and by themselves, which Christ did. And yet it was the law, that if the Roman emperors or generals themselves took any thing in war, they had a peculiar honour to dedicate it in triumph more peculiarly. Now, Christ conquered in himself, and therefore triumphed in himself, and himself alone. And thus it became our Redeemer, like another Samson, not only to break sin's bars, and fling off hell's gates, and come out of that prison he was in; but, as in sign of a trophy, to take them on his

back, and carry them up the hill, as Samson did the gates of the city to a high hill, himself triumphantly carrying them on his own shoulders.

Now, did Jesus Christ, who was your Surety, thus triumph? then let your faith triumph likewise; for this was not only done by your Surety, but in *your stead*; seeing this "for us," here, is to be put to each thing mentioned. The apostle calls for this at our hands here, "We are more than conquerors," says he, Rom. viii. 37.

III. Then, see him entering into heaven: when he comes first to court after this great undertaking, how doth God look on him; is God satisfied with what he hath done? As you know, when a general comes home, there useth to be great observing how the king takes his service, as performed according to commission; Christ, as a Surety, undertook for sinners fully to conquer all our enemies. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him," Heb. v. 8, 9. He was to be perfect through sufferings, and those sufferings to be such "as to perfect us also," Heb. x. 1. "Who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. i. 3. Now, behold your Surety is like a conqueror entered heaven; let that convince you that he had satisfied the debt, and performed his commission to a tittle. Therefore, be convinced that he hath given God full satis-

faction. Christ himself useth this argument, as the strongest that could be brought to “convince the world,” that his righteousness, which he had in his doctrine taught them, was the righteousness which men were only to be saved by, “the true righteousness of God” indeed, John xvi. 9, 10. He “shall convince the world of righteousness;” that is, work faith in the hearts of men, to believe and lay hold on my righteousness, as the true righteousness that God hath ordained; and this, “because,” says he, “I go to my Father, and you shall see me no more.” That is: by this argument and evidence it is and shall be evinced, that I who undertook to satisfy for sin, and to procure a perfect righteousness, have perfectly performed it; and that it is a righteousness which God’s justice doth accept of, to save sinners by: in that I, after my death, and finishing this work, will ascend up to my Father into heaven, and keep my standing there, and “you shall see me no more.” Whereas, if I had not fulfilled all righteousness, and perfectly satisfied God, you may be sure there would be no going into heaven for me, nor remaining there.

SECT. III.—*Showing what evidence also Christ’s sitting at God’s right hand, having been our Surety, affords to our faith for justification.*

Now then in the next place, for his being or sitting at God’s right hand, which is the second particular to be spoken of. As soon as Christ was carried into heaven, as all the angels fell down and worshipped him; so his Father welcomed him with the highest grace that ever yet was shown: the words which he then spake, we have

recorded, "Sit thou at my right hand, till I make thine enemies thy footstool," Psa. cx. 1. You may by the way observe, for the illustration of this, how upon all the several parts of performance of his office, either God is brought in speaking to Christ, or Christ to his Father. Thus, when he chose him first to be our Mediator, he takes an oath, "Thou art a Priest for ever after the order of Melchisedec." Again, when Christ came to take upon him our nature, the words he spake are recorded, "Lo, I come to do thy will, a body hast thou fitted me;" so Heb. x. out of Psa. xl. Likewise, when he hung upon the cross, his words unto God are recorded, "My God, my God, why hast thou forsaken me?" Psa. xxii. 1. In like manner, when he rose again, God's words used then to him are recorded, "Thou art my Son, this day have I begotten thee," Psa. ii. 7; which place is expounded of the resurrection, Acts xiii. 33; which is as much as if he had said, Thou never appearedst like my Son till now; for whereas I chose a Son to be glorified with power and majesty, hitherto thou hast appeared only as a Son of man (*enosh*, sorry man;) hitherto thou hast been made sin and a curse, not like my Son, but hast appeared in the "likeness of sinful flesh," and of a servant all besmeared with blood; therefore this is the first day wherein I make account "I have begotten thee;" even now when thou first beginnest to appear out of that sinful hue, and likeness of sinful flesh; now I own thee for my Son indeed. And in him he owned us all thus, at his resurrection. And then, last of all, when he comes into heaven, the first word God speaks to him is, "Son, sit thou at my right hand;" thou hast

done all my work, and now I will do thine ; rest here ; “ Sit here till I make all thine enemies thy footstool.”

And now what say you, are ye satisfied yet, that God is satisfied for your sins ? What superabundant evidence must this Christ’s sitting at God’s right hand give to a doubting heart ! It argues, first, that Christ for his part hath perfectly done his work, and that there is no more left for him to do by way of satisfaction. This the word “ sitting ” implies. Secondly, it argues, that God is as fully satisfied on his part ; this, his “ sitting at God’s right hand ” implies.

I. The phrase of “ sitting ” doth betoken rest, when work is fulfilled and finished. Christ was not to return till he had “ accomplished his work,” Heb. x. The apostle, comparing the force and excellency of Christ’s sacrifice with those of the priests of the old law, says, that “ those priests *stood* daily offering of sacrifices, which can never take sins away.” Their standing implied that they could never make satisfaction so as to say, We have finished it. But Christ, says he, ver. 12. “ after he had offered up one sacrifice for ever, sat down,” &c. Mark how he opposeth their *standing* to his *sitting down*. He sat as one who had done his work. Thus, “ he that is entered into his rest,” speaking of Christ, as I have elsewhere shown, “ hath ceased from his work, as God from his,” Heb. iv. 10.

II. This, his being at “ God’s right hand,” as strongly argues that God is satisfied ; for if God had not been infinitely well pleased with him, he would never have let him come so near him, much less have advanced him so high as “ his right

hand." And therefore, in that place even now cited, Heb. x. ver. 10—12, compared with the former verses, this is alleged as an evidence, that Christ had for ever taken sins away, which those priests of the law could not do, who therefore "often offered the same sacrifice," ver. 11. That "this man after he had offered one sacrifice for sinners, for ever, sat down on the right hand of God," as thereby showing, and that most manifestly, that he had at that once offered up such a satisfactory sacrifice as had pleased God for ever; and thereupon took up his place at God's right hand, as an evidence of it; so possessing the highest place in court. This setting him at God's right hand, is a token of special and highest favour. So kings, whom they were most pleased with, they did set at their right hands, as Solomon did his mother, 1 Kings ii. 19; and so Christ the church, his queen, Psal. xlv. 9; and it was a favour which God never after vouchsafed to any: "To which of all the angels did he say, Sit thou on my right hand?" Heb. i. 13. Therefore, it is not only said that he exalted him, but, "he highly exalted him," so as never any was exalted; for he was made thereby "higher than the heavens," Phil. ii. 9.

SECT. IV.—*Demonstrates, in the second place, what influence Christ's ascension hath in a believer's non-condemnation upon that second premised consideration of Christ's being a common person for us—The security that faith may have from thence.*

We have thus seen what triumphant evidence and demonstration, both Christ's ascension, and

sitting at God's right hand, do afford us for this, that Christ being considered as our Surety, hath therefore undoubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, efficacy, and influence, these two, both his ascending and sitting at God's right hand, as a Head and common person for us, have in them, towards the assured working and accomplishment of the salvation of believers, his elect. And from the consideration of this, which is a second head, our faith may be yet further confirmed and strengthened in its confidence: "Who shall condemn? It is Christ that is at God's right hand." I shall take in, as in the former, both his ascension, and sitting at God's right hand.

I. His ascending. Consider these two things in it, which may uphold our confidence.

1. That the great end and purpose of that his ascending, the errand, the business, he ascended for, was to prepare and provide a place for us, and to make way for our coming. This he assures his disciples of, "In my Father's house are many mansions; I go to prepare a place for you," John xiv. 2. As Joseph was secretly sent before by God's intendment, to prepare a place in Egypt for his brethren, whom God's providence meant to bring after him; so more openly doth Christ ascend to heaven, professedly declaring that to be his business: "I go to prepare a place for you," and it is my Father's house, saith he, where I can provide for you, and make you welcome. You heard before what welcome God gave Christ, when he first arrived there, and what he said to him; and Christ said, as it were, again to God—I

come not alone, I have much company, many of my brethren and followers to come after; for it was the declared and avowed end of his coming, to prepare a place for them—I prayed, when I was on earth, “that where I am, they might be also,” John xvii. 24; and now I am come hither, my train must come in too; I am not complete without them: if you receive me, you must receive them also, and I am come to take up lodgings for them. Thus the Captain of our salvation, “being made perfect through sufferings,” and then “crowned with glory and honour in bringing of many sons to glory,” as Heb. ii. 10. of which company he was Captain, is brought in, saying to God, “Behold I, and the children which God hath given me,” ver. 13. He speaks it when brought to glory: I am their Captain, and they must follow me; “where I am, they must be;” lo, I am here, and am not to come alone, but to “bring to glory all the children which thou hast given me.” They shall be all welcome, says God; there is room enough for them; “many mansions:” so that we need not fear, nor say in our hearts, doubting and despairing, “Who shall ascend up to heaven for us, to bring us thither?” as Rom. x. 6. Christ hath done it; that is the first thing, but that is not all.

II. He entered into heaven in our very names, and so is to be considered in that act as a common person, as well as in his death and resurrection, and so representing us, and also taking possession in our right, and “we in him;” as a guardian takes possession for heirs under age: “the fore-runner is for us entered into heaven,” Heb. vi. 20. The “fore-runner for us,” that is,

our fore-runner. A fore-runner is a fore-runner of followers, and of such as stay not long behind, and usually goes before as a harbinger, to provide, and take up lodgings for them that are to come; and writes the names of those who are to come, over the doors of such and such rooms, that they may not be taken up by any other: and so the "names of the first-born" are said to be "written in heaven," Heb. xii. 23. or enrolled there; and their places or mansions in heaven are said to be "reserved for them," 1 Pet. i. 4. They stand empty, as it were, yet taken up, so as none shall take them from them; their names and titles to them being entered, and superscribed. And so he truly entered for us, that is, in our stead, and in our names, as a common person: and therefore, as the high priest in the type, entered into the holy of holies, with all the names of the tribes on his breast; even so doth Christ with ours, even as a common person in our names, thereby showing that we are likewise to come after him: and this is more than simply to prepare a place; it is to take possession of a place, and give us a right thereto.

So that your faith through this consideration may see yourselves as good as in heaven already; for Christ is entered as a common person for you. Justification hath two parts, first, acquittance from sin, and freedom from condemnation; as here, "Who shall condemn?" and secondly, justification of life, as it is called, Rom. v. 18. that is, which gives title to eternal life. Now, dying and rising as a common person for us, procures the first, sets us perfectly enough in that state of freedom from condemnation: but then, Christ's

entering into heaven, as a common person, sets us far above that state of non-condemnation; it placeth us in heaven with him. You would think yourselves secure enough, if you were ascended into heaven. As the psalmist said of his condition, that he was "free among the dead," that is, he reckoned himself, in his despair, "free of the company" in hell, as well as if he had been there; thinking his name enrolled among them, and his place taken up; so you may reckon yourselves, as the word is, "free of the company of heaven," Rom. vi. and your places taken up there; so that when you come to die, you shall go to heaven as to your own place, by as true a title, though not of your own, as Judas went to hell, which is called his own place, Acts i. 25. What a start is this! how far have you left below you pardon of sins and non-condemnation: you are got above. How securely may you say, "Who shall condemn? Christ hath ascended, and entered into heaven." This is the first branch of the second head, the influence that Christ's ascension hath into our justification and salvation.

SECT. V.—*Demonstrates, in like manner, what influence Christ's sitting at God's right hand hath into our justification, upon that second consideration, of his being a common person—And the security faith may have from thence.*

The consideration of his sitting at God's right hand may, in respect of the influence that it must needs have unto our salvation, yet add more security unto our faith; if we either consider the power and authority of the place itself, and what

it is to sit at God's right hand. Or, secondly, the relation, the person he bears and sustains in his sitting there, even of a common person, in our right. And both these being put together will add strength mutually each to other, and unto our faith ; both to consider, how great a prerogative it is to sit at God's right hand, and what such a one as sits there hath power to do ; and then that Christ, who is invested with this power, and advanced to it, possesseth it all as our Head, and in our right, as a common person representing us.

1. Consider the prerogatives of the place itself ; they are two :—

1. Sovereignty of power, and might, and majesty.

2. Sovereignty of authority and judgment : either of which may secure us from condemnation.

1. Sovereignty of power and might : this the phrase, sitting at God's right hand, implies, where Christ himself expoundeth the purport of it, " Hereafter ye shall see the Son of man sitting on the right hand of power," Mat. xxvi. 64. And so, Eph. i. 20. 22. this is made the privilege of God's " setting him at his right hand," ver. 20. that " he hath put all things under his feet," ver. 22. a phrase importing the highest sovereignty and power, not used of any creatures, angels, or men : none of them have other things under their feet ; that is, in so low a subjection as to be their vassals ; especially not all things ; and therefore, by that very phrase, the putting all things under his feet, the apostle argues, in Heb. ii. that that man of whom David, in

Psa. viii. there cited by him, had spoken, was no other but Christ, not Adam, nor the angels; for to neither of these hath God subdued all things, ver. 5. but to Christ only, ver. 8. who sits in the highest throne of majesty. And to make his seat the easier, hath a world of enemies made his footstool, even "all his enemies," Psa. cx. which is the highest triumph in the world. Now, to what end hath God committed this power to him, but that he himself may be his own executor and administrator, and perform all the legacies which he made to those whom he died for? as the expression is, Heb. ix. 15—17. that none of his heirs might be wronged. Fairer dealing than this there could never be, nor greater security given to us. This to have been God's very end of investing Christ with this sovereign power, is declared by Christ himself, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," John xvii. 2. And accordingly at his ascension, to comfort his disciples in the fruit of their ministry, he says, "All power is given to me in heaven and in earth," Mat. xxviii. 18. What holy confidence may this produce in us! He is at God's right hand, and we are in his hands, John x. 28. and all his enemies are under his feet; Who then can pull us out? Rev. i. 18, says Christ, "I have the keys of hell and death." The key is still, in the scripture phrase, the ensign of power and authority. Now Christ hath both the keys of death, the postern gate out of this world, and of hell, even of the broad gates of that eternal prison; so as none of his can be fetched out of this world by death, but Christ must first open

the door; much less can any go to hell without his warrant. Yea, he hath "the keys of the kingdom of heaven also," Mat. xvi. 19. to open to whom he will. By his resurrection, we may see and rest assured that he hath the keys of death and hell, for he unlocked the doors and came out from thence, and by his ascension and sitting at God's right hand, that he hath the keys of heaven, whose door he hath unlocked, and now set open. What need we then fear hell, when Christ our Redeemer hath the keys of it?

II. To sit at God's right hand, imports all judgment to be committed to him: for sitting was a posture of judges, a phrase used to denote their authority: so, "A king that sitteth on the throne of judgment, scattereth the wicked with his eyes," Prov. xx. 8; and so doth Christ his and our enemies. See what Christ says: "The Son of man raiseth up whom he will; for the Father judgeth no man, but hath committed all judgment to the Son." John v. 21, 22. Now, if he who loved us so, and died for us, be the judge himself, then who shall condemn? Christ sits on God's right hand. This is the very inference that after followeth, "He that believeth shall not come into condemnation." Christ utters it, upon his having said he had "all judgment committed to him," in the foregoing verse, on purpose that he might from that consideration ascertain believers of their non-condemnation. For what need we fear any under officers, when we have the Judge thus for us?

But then, in the last place, add that second particular mentioned to all these, that Christ sits there as a head, as a common person, for us.

First, as a head ; thus, when the apostle had so hyperbolically set forth his power, of being advanced “unto God’s right hand, far above all principalities and powers, and above every name that is named, not only in this world, but that which is to come,” and how God “hath put all things under his feet,” he adds, and “hath given him to be head over all things to the church,” Eph. i. 21. Observe, now, he is said to sit there over all things, not in his own pure personal right simply, as it is his inheritance, as he is the Son of God, it is affirmed of him, but he sits thus over all as a “head to the church ;” that same “over all things” comes in there, between his being a “head,” and “to the church,” on purpose to show that he is “set over all in relation to his church.” Heb. i. 3—5. So that we see, that our relation is involved, and our right included, in this exaltation of his, and so put into his commission ; for this prerogative is there said to be given him. He sits not simply as a Son, but as a head ; and he sits not as a head without a body, and therefore must have his members up to him. Wherefore in the next verse it is added, “which is his body, yea, his fulness.” So as that Christ is not complete without all his members, and would leave heaven, if any one were wanting. It were a lame, maimed body, if it wanted but a toe. Christ is our element, and he being ascended, we are sparks that fly upwards to him. He took our flesh, and carried it into heaven, and left us his Spirit on earth, and both as pledges and earnest that we should follow.

Nay, further yet, he is not only said to sit as our head, but we are also said to sit together with

him. That is made the upshot of all in the next chapter, Eph. ii. 6. So that, as we arose with him, he being considered as a common person, and ascended with him, as was said; so yet farther, we "sit together with him in the highest heavens," in his exalted state above the heavens, as is the meaning of that phrase. Not that Christ being at God's right hand, if taken for that sublimity of power, is communicable to us; that is Christ's prerogative only: so, "to which of all the angels did he ever say, Sit thou at my right hand?" Heb. i. 5. Yet so, as his sitting in heaven, as it is indefinitely expressed, is understood to be as in our right and stead, and as a common person; and so is to assure us of our sitting there with him, in our proportion, So it is expressly rendered as the mind and intendment of it, "Him that overcometh I will grant to sit with me in my throne, even as I also am set down with my Father in his throne." Rev. iii. 21. There is a proportion observed, though with an inequality: we sit on Christ's throne, but he only on his Father's throne; that is, Christ only sits at God's right hand; but we, on Christ's right hand. And so the church is said to be at Christ's "right hand." Psa. xlv. 9. Yea further, and it may afford a further comfort to us in the point in hand, this represents, that at the latter day we shall sit as assessors on his judgment-seat, to judge the world with him: so, "When the Son of man shall sit in his glory, ye shall sit upon twelve thrones, judging the tribes of Israel." Mat. xix. 28. Luke xxii. 30. So as this our sitting with him, it is spoken in respect to judgment, and to giving the sentence of it; not a

sentence shall pass without your votes. So as you may by faith, not only look on yourselves as already in heaven, sitting with Christ as a common person in your right, but you may look upon yourselves as judges also ; so that if any sin should arise to accuse or condemn, yet it must be with your votes. And what greater security can you have than this ? for you must condemn yourselves, if you be condemned ; you may very well say, “ Who shall accuse ? who shall condemn ? ” for you will never pronounce a fatal sentence upon your own selves.

As, then, Paul triumphed here, so may we ; for at the present we sit in heaven with Christ, and have all our enemies under our feet. As Joshua made his servants set their feet on the necks of those five kings, so God would have us, by faith, do the like to all ours ; for one day we shall do it. And if you say, We see it not ; I answer, as the apostle saith of Christ himself, “ Now we see not yet all things put under him.” Heb. ii. 8 Now not under him, for he now sits in heaven, and expects, by faith, “ when his enemies shall be made his foot-stool.” Heb. x. xii. xiii. But we see, for the present, “ Jesus crowned with glory and honour,” ver. 9. and so may be sure that the thing is as good as done ; and we may, in seeing him thus crowned, see ourselves sitting with him, and quietly wait and expect, as Christ himself doth, till all be accomplished, and our salvation finished and fully perfected.

His intercession now remains only to be spoken of, which yet will afford further considerations to strengthen our faith. His sitting at God's right hand denotes his power over all, from God : but

his intercession, all power and favour with God, for us; so as to effect our salvation for us with God's highest contentment and good will; and all yet further to secure us: "Who shall condemn?" &c.

CHAP. V.

THE TRIUMPH OF FAITH FROM CHRIST'S
INTERCESSION.

“Who also maketh intercession for us.”—Rom. viii. 34.

SECT. I.—*A connexion of this with the former ; and how this adds a further support.—Two things out of the text propounded to be handled. First. The concurrence of influence that Christ's intercession hath into our salvation. Second. The security that faith may have therefrom for our justification.*

WE have seen Christ sitting at God's right hand, as a Judge and a King, having all authority of saving or condemning in his own hands, and having all power in heaven and earth, to give eternal life to them that believe ; and the confidence that this giveth us.

Let us now come to his intercession, and the influence which it hath into our justification and salvation ; which, as it strikes the last stroke to make all sure, so is as great a stroke as any of the former. Therefore, as you have heard, that there was an all-sufficiency in his death : “Who shall condemn ? it is Christ that died :” a “rather” in his resurrection, “yea, rather is risen again ;” or a “much rather,” that he “lives and is at God's right hand,” Rom. v. 10. The apostle riseth yet

higher, to a "saving to the uttermost," put upon his intercession: "wherefore he is able to save to the uttermost, seeing he ever liveth to make intercession," Heb. vii. 25. So that if you could suppose there were any thing which none of all the former three could do or effect for us, yet his intercession could do it to the uttermost; for itself is the uttermost and highest. If money would purchase our salvation, his death hath done it, which he laid down as a price and an equivalent ransom; as it is in 1 Tim. ii. 6. If power and authority would effect it, his sitting at God's right hand, invested with all power in heaven and earth, shall be put forth to the utmost to effect it. If favour and entreaties added to all these, which oft-times doth as much as any of those other, were needful, he will use the utmost of this also, and for ever make intercession. So that, if love, money, or power, any of them, or all of them, will save us, we shall be sure to be saved, "saved to the uttermost," all manner of ways, by all manner of means, saved over and over.

For the clearing of this last general head, the intercession of Christ, and the influence and security it hath into our faith and justification, I shall handle two things, and both proper to the text:

First. Show how, unto all those other fore-mentioned acts of Christ for us, this of intercession also is to be added by him, for effecting our salvation, and securing our hearts therein. This that particle, "also," in the text calls for: "who also maketh intercession for us."

Second. Show the security that faith may assume and fetch from this intercession of Christ,

or his praying for us in heaven: "Who shall condemn? it is Christ that maketh intercession for us."

SECT. II.—*The first head explained by two things. First, intercession, one part of Christ's priesthood, and the most excellent part of it.*

Towards the explanation of the first of these, two things are to be done.

First—To show how great and necessary, and how excellent a part of Christ's priesthood, his intercession and praying for us in heaven is.

Second—To show the peculiar influence that intercession hath into our salvation; and so the reasons for which God ordained this work of intercession for us, and that in heaven, to be added to all the former.

For the first, I will proceed therein by degrees.

I. It is one part of his priesthood. You must know, that Christ is not entered into heaven simply as a fore-runner, which hath been explained, to take up places for you, but as a Priest also: "made a Priest, after the order of Melchisedec," which is more than simply a fore-runner. Yea, his sitting at God's right hand is not only as a king armed with power and authority to save us, but he sits there as a priest too: thus, "we have such an High Priest, who is set down at the right hand of the Majesty on high," Heb. viii. 1.

In the old Levitical priesthood, the high priest's office had two parts, both which concurred to make them high priests.

1. Oblation, or offering the sacrifice.

2. Presentation of it in the holy of holies, with prayer and intercession unto God, to accept it for

the sins of the people. The one was done without, the other within the holy of holies. This you may see in many places, especially Lev. xvi. 11—16. where you have the law about the high priests entering into the holy of holies. He was not to come into the holy place till first he had offered a sacrifice for himself and the people, ver. 11—14; and this, without. Then, when he had killed it, he was to enter with the blood of it into the holy of holies, and sprinkle the mercy-seat therein with it, ver. 14. 17; and to go “with incense,” and “cause a cloud to arise” over the mercy-seat. And this you have also, Heb. xiii. 11: it is said, that “the blood of those beasts that were burnt without the camp, was brought into the sanctuary by the high-priest: and in Lev. xvi. you shall find the atonement made as well by the blood, when brought into the holy place, verse 16, as by the “killing of the beast,” verse 11. Both these were acts of the high-priesthood for atonement.

And this was done as a type of the priestly office of Christ, and the parts thereof. So he calls all those transactions under the ceremonial law, the “patterns of things heavenly;” instancing in this part of Christ’s office; “For Christ,” says he, “is not entered into the holy places made with hands,” as that was, “which are the figures of the true, but into heaven itself, to appear in the presence of God for us,” Heb. ix. 23, 24. Now, then, in answer to this type, there are two distinct parts of Christ’s priesthood:

1. The “offering himself up a sacrifice to death,” Heb. ix. 26. which answers to the killing of the sacrifice “without the holy of holies:” for

answerably he was crucified "without the city," Heb. xiii. 12.

2. He carried this his blood into the "holy of holies," namely, the heavens, Heb. ix. 12, where he appears, verse 24, and there also prays in the force of that blood. And the type of those prayers was that "cloud of incense," made by the high priest; so it is expressly interpreted: the Angel, Christ, is said to have had "much incense, to offer it with the prayers of all saints," Rev. viii. 3, &c. Which incense is his own prayers, in heaven, which he continually puts up when the saints pray on earth, and so perfumes all their prayers, and procures all blessings for them.

Both these parts of his priesthood the apostle John mentions in his first epistle, where, as he calls Jesus Christ a "propitiation for our sins," 1 John ii. 2; that is, an oblation, or sacrifice offered up for us: so likewise he calls him our Advocate; both going to make up this his office. And indeed, this latter of intercession, and bringing his blood into the holy of holies, or heaven, is but the same action continued. That blood which he offered with tears and strong cries on the cross, where he likewise interceded, the same blood he continues virtually to offer up with prayers in the heavens, and makes atonement by both; only with this difference—on earth, though he interceded, yet he more eminently offered up himself; in heaven, he more eminently intercedes, and doth but present that offering.

II. This was so necessary a part of his priesthood, that without it he had not been a complete Priest. Thus, "if he were on earth, he should not be a priest," Heb. viii. 4; that is, if he should have abode on earth, he should not have been a

complete Priest. Paul saith not, that if he had offered that his sacrifice on earth, he had not been a Priest, for that was necessary; but that if he had staid still on earth, after he had offered it, he had not been a Priest; that is, a perfect Priest; for he had then left his office imperfect, and had done it but by halves, seeing this other part of it, the work of intercession, lay still upon him to be acted in heaven. Thus the high-priest, his type, if he had only offered sacrifice without the holy of holies, had not been a perfect high-priest; for to enter into the holy of holies, and to act the part of a priest there, was the proper, peculiar work of the high-priest, as such. Which shows, that Christ had not been a High-Priest, if he had not gone to heaven, and priested it there too, as I may so speak, as well as upon earth. Yea, if Christ had not gone to heaven, and were not now become a Priest there, then the Levitical priesthood were still in force, and should share the honour with him; and the high-priest must continue still to go into the holy of holies.

To this purpose, you may observe, that so long as Christ was on earth, though risen, the types of the law held in force, and were not to give way, till all the truth signified by their ministry was fully accomplished; and so, not until Christ was gone into heaven as a Priest, and there had begun to do all that which the high-priest had done in the holy of holies, and as his type fore-signified. And this is plainly the meaning of what follows, Heb. viii. 4. as the reason or demonstration, why Christ should not have been a Priest, if he had not gone to heaven, not only as a King, but as a Priest too, as he had affirmed.

"Seeing," says he, "that there are priests upon earth, that do offer gifts according to the law," ver. 4. The force of the reason lies thus: there are already priests, and that of a tribe he was not of, who offer gifts on earth, before he came into the world; and, therefore, if that had been all his priesthood, to be a Priest on earth, they would plead possession before him, having been priests before him. And then he further backs his reason by this, that "those priests served," as it follows, verse 5. "unto the example and shadow of heavenly things." And therefore it is only a real priesthood in heaven which must put them out of place; and till such a priesthood comes, they must serve still, for the truth, which these served to shadow out, is not till then fulfilled. This you have also, Heb. ix. 8. The first tabernacle was to stand until a priest went into heaven, and did act that office there: so that if Christ will be a Priest alone, he must become a Priest interceding in heaven; or else high-priests must come up again, and share that office with him; and so he should as good as fall from his office, and lose all that he had done.

III. This part of his priesthood is, of the two, the more eminent; yea, the top, the height of his priesthood. This is held forth to us in the types of both those two orders of priesthood that were before him, and figures of him; both that of Aaron and Melchisedec. This was typified in that Levitical priesthood of Aaron and his fellows: the highest service of that office, was the going into the holy of holies, and making an atonement there: yea, this was the height of the high-priest's honour, that he did this alone, and did constitute

the difference between him, as he was high-priest, and other priests. For they killed and offered the sacrifices without as well as he, every ordinary priest did that : but none but the high-priest was to approach the holy of holies with blood, and this but once a year. Thus, Hebrews ix. 6, 7. the priests, namely, those inferior priests, went always, that is, daily, morning and evening, into the first tabernacle, or court of priests, which was without the holy of holies, accomplishing the service of God ; namely, that offering of the daily sacrifice : but into the second, namely, the holy of holies, went the high-priest alone every year. So then this was that high and transcendent prerogative of that high-priest then, and which indeed made him high-priest ; and answerably the height of our High-Priest's office, although he alone also could offer a satisfactory sacrifice, as the apostle shows, Heb. ix. x. yet comparatively lay in this, that he entered into the heavens by his blood, and is set down on the Majesty on high, and in the virtue of his sacrifice doth intercede. I know but one place that calleth him the great High Priest, higher before than Aaron, and that is, Heb. iv. 14. 16 ; and then it is in this respect, that " he is passed into the heavens," as it follows there.

Also, the excellency of this part of his priesthood was typified by Melchisedec's priesthood, which the apostle argueth to have been much more excellent than that of Aaron's, inasmuch as Levi, Aaron's father, paid tithes to this Melchisedec, in Abraham's loins. Now, Melchisedec was his type, not so much in respect of his oblation, or offering of sacrifice, (that work which Christ performed on earth,) but in respect of that

work which he, for ever, performs in heaven: therefore, that expression, "for ever," still comes in, in the quotation and mention of Melchisedec's priesthood in that epistle; because, in respect of that his continual intercession in heaven, Melchisedec was properly Christ's type. And accordingly you may observe, when is it that speech comes in, "Thou art a Priest for ever, after the order of Melchisedec," *Psa. cx. 4*, but then, when God had him "sitting at his right hand?" *verse 1*. So that, as the transcendent excellency of Christ's priesthood was typified by Melchisedec, rather than Aaron, as being the better priesthood of the two; so this, the most excellent part thereof, was typified thereby, namely, that which Christ for ever acteth in heaven.

And, to confirm this, you shall find this to be made the top notion of this epistle to the Hebrews, and the scope of it, chiefly to discourse of Christ's eternal priesthood in heaven, and to show how therein Melchisedec was a type of him. This is not only expressed both in *Heb. vii. 21. 25*, where this same "for ever" is applied to his intercession, *verse 25*. but more expressly in *chapter viii. 1*. where the apostle puts the emphasis upon this part of his priesthood, saying, "that of the things which we have spoken," or which are to be spoken, "this is the sum or argument of all:" or, as the word signifies as well, "the head, the chief, the top of all," and above all, as it doth the sum of all. And what is it that he thus professeth to be both the main subject and argument of this epistle, and the top and eminent thing in Christ he intends to discourse of? It follows, that "we have such an High-Priest as is set down on

the right hand of the throne of the Majesty in the heavens." And of the priestly office he alone discourseth both before and after; and, in the following verses, calleth his ministry or office, in respect to this, "a more excellent ministry," verse 6. he being such a Priest as was higher than the heavens, as he had set him out in the latter part of the former chapter. And, therefore, you may observe how in his preface to this epistle to the Hebrews, in the first chapter, verse 3, he holds up this to our eye as the argument of the whole; saying, "when he had by himself purged our sins, he sat down on the right hand of the Majesty on high."

Yea, to conclude this, all his priesthood would have been ineffectual, if he had not acted the part of a Priest in heaven, by intercession there: for, by his death he did but begin the execution of his office; in heaven he ends it. And if he had not fulfilled his office in both, the work of our salvation had not been fully perfected: it was therefore as necessary as oblation itself. Not but that his death was a perfect oblation: it was "perfect for an oblation," to which, as such, nothing can be added. There needed no more, nor any other price to be paid for us; "by that one offering," he "perfects us for ever," as Heb. x. 14. "and became himself perfect thereby," Heb. v. 9. And in the ninth chapter, verse 12, "by his own blood he entered into the holy place, having obtained eternal redemption for us." Mark how, before he entered by his blood into heaven, he had fully "obtained" a redemption, and that "eternal," that is, for ever sufficient; which done, he became through his intercession in heaven, "an applying cause" of eternal salvation, as Heb. v. 10, 11.

hath it. So that, as in his death he paid the full sum of all he owed, unto which payment nothing can be added, no not by himself, though he would come and die again, it was made, at that "once," as perfect, that is, for an oblation, as ever himself could make. But yet still, by God's ordination, there remained another further action, of a different kind, which was to be added to this of oblation, and that is, intercession, or praying for us in heaven; otherwise our salvation by his death were not perfected: for, if his priesthood be imperfect, our salvation then must needs be so. The presenting of that his sacrifice in heaven, was the "consummation of his priesthood;" and the performance of that part there, the "perfection of it."

SECT. III.—*The second: The special peculiar influence that intercession hath into our salvation and justification, and the reasons why God appointed it to be added to the former.*

To come now more particularly to show that proper and special influence which intercession hath into our salvation, and what it adds to the oblation of Christ's death, though in its kind perfect, in order, to the effecting of our salvation; and to show the more inward reasons why God ordained, for upon his ordination alone this is to be put, this work of intercession in heaven to be joined with his death. And both these I shall put promiscuously together; for in laying down the reasons why God thus ordered our salvation to be brought about by it, that influence also which intercession hath unto our salvation, will together therewith appear.

The reasons either respect God himself, who

will have us so saved, as that he may be most glorified ; or, respect us and our salvation ; God ordering all the links of this golden chain of the causes of our salvation so as should make our salvation most sure and steadfast, as David in his last song speaks, 2 Sam. xxiii. 5 ; or respect Christ himself, whose glory is to be held up, and throughout continued as the author and finisher of our salvation, beginner and ender of our faith and justification.

I. The first sort of reasons respect God himself.

1. In general, God will be dealt withal like himself, in and throughout the whole way of our salvation from first to last, and carry it all along as a superior wronged, and so keep a distance between himself and sinners, who still are to come to him by a Priest, and a Mediator, as Heb. vii. 25. hath it, upon whose mediation and intercession for ever, as there, at least, till the day of judgment, their salvation doth depend ; and if therefore, though Christ, in his dispensation of all to us downward, doth carry it as a King, as one having all power to justify and condemn, as hath been shown, yet upward, towards God, he carries it as a Priest, who must still intercede to do all that which he hath power to do as a King. Therefore, in the second psalm, after that God had set him up as " King upon his holy hill," verse 6. namely, in heaven, and so had committed all power in heaven and earth to him, then he must yet ask all that he would have done : " Ask of me, and I will give thee," &c. verse 8. says God to him. For though he be a King, yet he is God's King, " I have set my King," &c. ; and by asking

him, God will be acknowledged to be above him. But more of this hereafter.

2. But more particularly. God hath two attributes which he would have most eminently appear in their highest glory, by Christ's effecting our salvation, namely, "justice" and "free grace;" and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himself in a more especial manner unto each of these, by way of "satisfaction" to the one, of "entreaty" to the other. Justice will be known to be justice, and dealt with upon its own terms; and grace will be acknowledged to be free grace, throughout the accomplishment of our salvation. You have both these joined: "being justified freely through his grace, by the redemption that is in Christ Jesus; that he might be just, and the justifier of him that believeth," Rom. iii. 24,—26. Here is highest justice, and the freest grace, both met to save us, and both ordained by God to be declared and set forth, as verses 25 and 26 have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his justice had had no satisfaction. Now, therefore, our salvation depending and being carried on, even in the application of it, by a continuation of grace in a free way, notwithstanding satisfaction unto justice; therefore, this free grace must be sought to, and treated with, like itself, and applied unto in all, and the sovereignty and freeness of it acknowledged in all, even as well as God's justice had the honour to be satisfied by a price paid unto it, that so the severity of it might appear and be held forth in our salvation. Thus God having two attributes eminently to be dealt with, his justice

and his free grace, it was meet that there should be two eminent actions of Christ's priesthood, wherein he should apply himself to each according to their kind, and as the nature and glory of each doth require. And accordingly, in his death he deals with justice, by laying down a sufficient price; and in his intercession, he entreateth free grace; and thus both come to be alike acknowledged. In the 4th chapter of Hebrews, verse 16, we are encouraged to "come boldly to the throne of grace," because we "have an High-Priest entered into the heavens." Observe, how it is called "a throne of grace," which our High-Priest now in heaven officiates at; so called, because his priesthood there deals with free grace chiefly; it is a throne of grace, and so to be sued unto: therefore, he treateth with God by way of intercession. Of this "throne of grace" in heaven, the "mercy-seat," in the holy of holies was the type; and as there the high-priest was to bring the blood and mercy-seat together, he was to sprinkle the blood upon it, so Christ; and as the high-priest was to go into the holy of holies by blood, so with incense also, that is, prayer; to show, that heaven is not opened by mere justice, or bringing only a price in hand for it, but by grace also, and that must be entreated; and therefore, when the priest was within that holy place, he was to make a cloud over the mercy-seat, which cloud of incense is prayer, whereof incense was the type, Rev. viii. 3. And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kind. He dealt with justice here below, to satisfy it, and here got money enough to pay the debt; but in heaven

he deals with mercy. Therefore, all the grace he bestows on us, he is said first to receive it, even now when in heaven. It is said of him, after his going to heaven, and that he was exalted, &c. that "he received the promise of the Spirit," Acts ii. 33. which he told them he would "pray for," John xiv. 16. And this is part of the meaning of that in Psa. lxviii. 18. "He ascended up on high, and *received* gifts for men," says the psalmist. The apostle renders it *gave*, Eph. iv. 8. but you see, it was by receiving them first, as fruits of his intercession and asking after his ascending; he is said both to give, as being all or his own purchase, and as having power as a King also both to do and bestow all he doth, and yet withal he is said to receive all that he gives, because, as a Priest, he intercedes for it, and asks it. Free grace requires this. This is the first thing.

Yea, also, justice itself might stand a little upon it, though there was enough in Christ's death to satisfy it: yet having been wronged, it stood thus far upon it, as those to whom a debt is due, use to do, namely, to have the money brought home to God's dwelling-house, and laid down there. God is resolved not to stoop one whit unto man; no, not to Christ his Surety. Justice will not only be satisfied, and have a sufficient ransom collected and paid, as at Christ's death; but he must come, and bring his treasure to heaven: justice will be paid it upon the mercy-seat; for so, in the type, the blood was to be carried into the holy of holies, and sprinkled upon the mercy-seat. And, therefore, his resurrection, ascension, &c., were but as the breaking through

all enemies, and subduing them, to the end to bring this price or satisfaction to the mercy-seat ; and so God, having the ransom price, might not want wherewithal to pardon sinners ; so as the blood of Christ is current money, not only on earth, but in heaven too, whither all is brought which is for our comfort ; that all the treasure which should satisfy God is safely conveyed thither, and our Surety with it.

II. The second sort of reasons why God ordained Christ's intercession to be joined to his death, are taken from what was the best way to effect and make sure our salvation, and secure our hearts therein ; and those reasons will show the peculiar influence that intercession hath into our salvation, and therein as in the former.

1. In general, God would have our salvation made sure, and us saved all manner of ways, over and over. 1. By ransom and price, as captives are redeemed, which was done by his death, which of itself was enough ; for it is said, to " perfect us for ever," Heb. x. 14. 2. By power and rescue ; so in his resurrection, and ascension, and sitting at God's right hand, which also was sufficient. Then, 3. Again, by intercession, a way of favour and entreaty ; and this likewise would have been enough, but God would have all ways concur in it ; whereof, notwithstanding not one could fail—a three-fold cord, whereof each twine were strong enough, but all together must of necessity hold.

2. The whole application of his redemption, both in justifying and saving of us first and last, hath a special dependence upon this his intercession. This all divines on all sides do attribute unto it, whilst they put this difference between

the influence of his death, and that of his intercession, into our salvation; calling his death, the means of procurement or obtaining it for us; but his intercession, the means of applying all unto us. Christ purchaseth salvation by the one, but possesseth us of it by the other. Some have attributed the application of justification to his resurrection; but it is much more proper to ascribe it to his intercession; and what causal influence his resurrection hath into our justification, hath been before, in the third chapter, declared. But that his eternal priesthood in heaven, and the work of its intercession, is the applying cause of our eternal salvation, in all the parts of it, first and last, seems to me to be the result of the connexion of Heb. v. 8—1. For having spoken of his obedience and sufferings unto death, ver. 8. and how he thereby was made perfect, he says, ver. 9. "And being" thus first, "made perfect, he became the author," or applying cause, "of eternal salvation unto all them that obey him;" and this, by his being become an eternal Priest in heaven, after he was thus perfected by sufferings: for so it follows, "called of God an High Priest, after the order of Melchisedec," ver. 10: and Melchisedec's priesthood was principally the type of his priesthood in heaven, as was before declared. One leading instance to show that his intercession was to be the applying cause of salvation, was given by Christ whilst he was on earth, thereby manifesting what much more was to be done by him in heaven, through his intercession there. When he was on the cross, and as then offering that great sacrifice for sin, he at that time also joined prayers, for the justification of

those who crucified him: "Father, forgive them, for they know not what they do:" so fulfilling that in Isa. liii. 12. "He bare the sins of many, and made intercession for the transgressors." And the efficacy of that prayer then put up, was the cause of the conversion of those three thousand whom the apostle had expressly charged with the crucifixion of Christ: whom "ye by wicked hands have taken, crucified, and slain," Acts ii. 23. These were the first-fruits of his intercession, whose prayers still do reap, and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

3. And more particularly, as the whole application in general, so our justification in the whole progress of it, depends upon Christ's intercession. As,

(1.) Our first actual or initial justification, which is given us at our first conversion, depends upon Christ's intercession. Therefore, in the fore-mentioned prayer on the cross, the thing he prayed for was forgiveness, "Father, forgive them." You heard before, that Christ's death affords the matter of our justification, as being that which is imputed—the ransom, the price, the thing itself that satisfies. And that his resurrection was the original act of God's justifying us in Christ; we were virtually justified then in Christ, his being justified as in a common person. But, besides all this, there is a personal or an actual justification to be bestowed upon us, that is, an accounting and bestowing it upon us in our own persons; which is done when we believe, and it is called "a being justified by faith," and "receiving the atonement," Rom. v. 1. 11. Now this de-

pende upon Christ's intercession, and it was typified by Moses sprinkling the people with blood, mentioned in Heb. ix. 19. which thing Jesus Christ, as a Mediator and Priest, doth now from heaven: for it is said, "ye are come to heaven, and to Jesus the mediator of the new covenant," and, as it is next subjoined, "to the blood of sprinkling," Heb. xii. 24. He shed his blood on the cross on earth, but he sprinkleth it now as a Priest from heaven. For it is upon Mount Sion, to which, as he had said first, in the former verse, ye are come; and so to Christ, as a mediator standing on that mount, and sprinkling from thence his blood: and so therein there is an allusion unto Moses, Christ's type, who sprinkled the people with the blood of that ceremonial covenant, the type of the covenant of grace. Now, in 1 Pet. i. 2., "the sprinkling of Christ's blood," as it is there made the more proper work of Christ himself, in distinction from the other persons, and therefore was done by Moses, who was his type, so is it also put for our first justification. And this sprinkling, as it is there mentioned, is from the virtue of his intercession. And therefore, in that place of the Hebrews forecited, he attributes an intercession unto it, as the phrase that follows, "which speaks better things," &c. doth imply; of which more hereafter. Yet concerning this first head, let me add this by way of caution, which I shall presently have occasion to observe, that though this our first justification is to be ascribed to his intercession, yet more eminently intercession is ordained for the accomplishing our salvation, and this other more rarely in the scripture attributed thereunto

(2.) The continuation of our justification depends upon it. And as his intercession is the virtual continuation of his sacrifice, so is it the continuing cause of our justification; which, though it be an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of free grace, and so renewed actually every moment. There is a standing in grace, by Christ spoken of, Rom. v. 2. as well as a first access by Christ, and that standing in grace, and continuing in it, is afterwards, ver. 11. attributed to his life, that is, as it is interpreted, his "living ever to intercede," Heb. vii. 25. We owe our *standing* in grace every moment to his *sitting* in heaven, and interceding every moment. There is no fresh act of justification goes forth, but there is a fresh act of intercession: and as though God created the world once for all, yet every moment he is said to create, every new act of providence being a new creation; so likewise to justify continually, through his continuing out free grace to justify us at first, and this Christ doth by continuing his intercession: he continues a Priest for ever, and so we continue to be justified for ever.

(3.) There is hereby a full security given us of justification to be continued for ever. The danger either must lie in old sins coming into remembrance, or else from sins newly to be committed. Now first, God hereby takes order, that no old sins shall come up into remembrance, to trouble his thoughts, (as in the old law, after the priest's going into the holy of holies, their sins are said yet to have done, Heb. x. 3.) and to that end it was, that he placed Christ as his remembrancer

for us, so near him, to take up his thoughts so with his obedience, that our sins might not come into mind. Not that God needed this help to put himself in mind, but only for form's sake, that things being thus really carried between God and Christ for us, according to a way suiting with our apprehensions, our faith might be strengthened against all suppositions and fears of after reviving our guilt. Observe, therefore, as God ordained the rainbow in the heavens, that when he looked on it, he might remember his covenant, never to destroy the world again by water; so he hath set Christ as the rainbow about his throne: and observe, as the bread and wine, in the Lord's supper, are appointed on earth, to show forth Christ's death as a remembrancer to us; so is Christ himself appointed in heaven, to show forth his death really, as a remembrancer thereof to his Father: and indeed, the one is correspondent to the other; only the Papists have perverted the use of the Lord's supper, by making it on earth, a commemorative sacrifice to God, whereas it is a remembrancer thereof to men: and besides, their priests herein do take upon themselves this very office of presenting this sacrifice to God, which is proper only to Christ in heaven. But God, when he would make sure not to be tempted to remember our sins any more, nor trouble himself with them, hath set his Christ by him, to put him in mind of his so pleasing an offering. So the high priest's going into the holy of holies was for a memorial, and therein the type of Christ. And this is plainly and expressly made the use of this execution of his priestly office in heaven, Heb. viii. where the apostle, having discoursed of that

part of his office, as the chief thing he aimed at in this epistle, ver. 1., and of the necessity of it, ver. 3—5., and excellency of it, in this respect, ver. 6., he then shows how from thence the new covenant of pardon came to be sure and stedfast, that "God will remember our sins no more," ver. 12. which he there brings in as the proper use of this doctrine, and of this part of his priesthood.

Also, as by reason of intercession, God remembers not old sins, so likewise he is not provoked by new. For though God, when he justifies us, should forgive all old sins past for ever, so as never to remember them more; yet new ones would break forth, and he could not but take notice of them: and so, as long as sin continues, there is need of a continuing intercession. Therefore, for the securing us in this, it is said, that "if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life," Rom. v. 10; where we see, that his death is in some more special manner said to procure reconciliation, at first, for sins of unregeneracy, and to bring us to Christ; but then his life and intercession, or living to intercede, is said to keep God and us friends, that we may never fall out more. What Christ did on earth, doth more especially procure reconciliation for sins which we do in the state of nature; so as, notwithstanding them, God resolves to turn us from that state, and draw us to Christ. But sins which we commit after conversion, though pardoned also by his death, yet the pardon of them is more especially attributed to his life and intercession, as a daily preservative, a continual plaster, as some call it,

to heal such sins. So that it would seem, that God, out of his eternal love, doth bring us to Christ, and draws us to him through the beholding the reconciliation wrought by his death, and so gives us at first conversion unto Christ; and we being brought to him, he sprinkles us with his blood; and then God says to him, Now do you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternal priesthood of his; and from that time begins more especially to intercede for us. And thus sins, after the state of grace, may be said more eminently to be taken away by that part of his priesthood which he now in heaven performs. That place also, 1 John ii. 1, 2. seems to make this the great end of intercession: "If any man sin," that is, if any of the company of believers, to whom alone he wrote, "we have an Advocate with the Father:" so as intercession principally serves for sins to come, or committed after grace received. Thus also in his prayer, John xvii. which was left as a pattern of his intercession in heaven, he prays for his elect as believers: "I pray for them that shall believe through their word." Not but that sins after conversion are taken away by his death; and sins before it, by his intercession also; for Christ interceded for those who crucified him, and by virtue of that intercession, those three thousand were converted, as was observed: but the meaning only is, that yet more eminently the work of reconciliation for sins before conversion is attributed to his death; and for sins after conversion, to his intercession. Even as the persons of the Trinity, though they have all alike hand in all

the works of our salvation, yet we see that one part is attributed more to one person, and another to another.

III. A sort of reasons why God ordained this work of intercession to accomplish our salvation by, do respect Christ himself, whose honour and glory, and the perpetuation of it in our hearts, God had as well in his eye in the ordering all the workings of our salvation, as much as his own, "that all might honour the Son as well as the Father," as Christ himself speaks. Now therefore, for the maintaining and upholding his glory, and the comings-in thereof, did God ordain, after all that he had done for us here below, this work of intercession in heaven, to be added to all the rest, for the perfecting of our salvation: as,

1. It became him, and was for his honour, that none of his offices should be vacant or lie idle, and he want employment in them. All offices have work to accompany them, and all work hath honour, as its reward, to arise out of it. And, therefore, when he had done all that was to be on earth, as appertaining unto the merit of our salvation, he appoints this full and perpetual work in heaven, for the applying and possessing us of salvation, and that as a priest, by praying and interceding in the merit of that one oblation of himself. God would have Christ never to be out of office, nor out of work: this is more than intimated in that text; "This man, because he continueth ever, hath an unchangeable priesthood," Heb. vii. 24, 25. or, as ver. 21. expounds it, "for ever." And the work of his priesthood is interpreted to be, "ever to make intercession," ver. 5. The meaning is, that God would not have him continue to

be a priest in title only, or in respect only of a service past, and so to have only the honour of priesthood perpetuated to him out of the remembrance of what he once had done, as great generals have, even in time of peace, the glory of some great battle fought, continued to them in their titles, or rewards, for ever. But God would have him enjoy, as the renown of the old, so a perpetual spring of honour by new work and employment in that office which he is continually doing, so to preserve the verdure of his glory ever fresh and green, and therefore ordained a continual work for him. And the sum of the apostle's reasoning is this, that seeing he himself was to be for ever, so should his work and priesthood be, that so his honour might be for ever. So ver. 28. concludes it, "consecrated," or perfected, "for evermore."

2. For the same reason also, it became him that the whole work of our salvation, first and last, and every part of it, every step and degree of accomplishment of it, should be so ordered as he should continue still to have as great and continual a hand in every part, even to the laying of the top-stone thereof, as he had in laying the first foundation and corner-stone thereof. And this you have expressed, "Looking to Jesus, the beginner and perfecter of our faith," Heb. xii. 2. Two things had been said of him, as two causes of two effects, and we must look to him in both : 1. He is to be looked at as dying, "enduring the cross," as there he is set forth. 2. As sitting at God's right hand, and interceding, as that whole epistle had represented him. We are to look at these two as causes of a double effect; to look

at his dying, as that which is the beginning of our faith, (so according to the Greek, and the margin of our translation,) and at his "sitting at God's right hand," as an intercessor, for the "finishing of our faith" thereby; and so of our final salvation. For, as Christ's work began in his life and death, which is put for all his obedience here below, so our first believing begins by virtue of his death at first; and as his work ends in his intercession, and sitting at God's right hand, so answerably is our faith and salvation perfected by it, that thus he might be left out in nothing, but be the Alpha and Omega, the beginning and the ending; to whom be glory for ever. So that we are to look upon our Mediator, Christ, as doing as much work for us in heaven at this instant, as ever he did on earth: here suffering, but there praying, and presenting his sufferings. All his work was not done, when he had done here: that work here was indeed the harder piece of the two, yet soon despatched; but his work in heaven, though sweeter far, yet lies on his hands for ever: therefore, let us leave out none of these in our believing on him.

SECT. IV.—*The second head. The great security the consideration of Christ's intercession affords to faith, for our justification, showed, by way of evidence, by two things.*

And so I come, as in the former I have done, to show what strong grounds of security and triumph our faith may raise from this last act, namely, Christ's intercession for us, in the point of justification: "Who shall condemn? It is Christ that intercedes." And this was the second

general propounded; and therein to proceed also according to the method taken up in the former.

First. What assurance by way of evidence this doth afford unto faith of non-condemnation.

Second. What powerful efficacy and influence this must be of, that Christ intercedes.

First. We shall handle it by way of evidence.

That Christ intercedes, is a strong evidence to our faith by two demonstrations: 1. From the very intent and scope of the work of intercession itself, and what it is ordained by God to effect. 2. From the end of Jesus Christ himself, who lives in heaven on purpose to intercede for us. Our salvation is both the end of the work, and in some respect the end of Christ himself the interceder, and both these do lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

I. For the work itself. Intercession you have seen is a part of the office of Christ's Priesthood, as well as his dying, and offering himself. Now all the works of Christ are and must be perfect in their kind, even as God's are, of which says Moses, "His work is perfect," Deut. xxxii. 4; for otherwise he should not be a perfect Priest. Now, the perfection of every work lies in order to its end for which it is ordained; so as that work is perfect which attains to such an end as it is ordained for, and that imperfect which doth not. Now, the immediate direct end of Christ's intercession, is the actual salvation of believers, elect, and persons whom he died for. The end of his death is purchasing a right unto salvation; but of intercession, the very saving us actually, and putting us in possession of heaven. To this purpose, observe

how the scripture speaks concerning Christ's death, "He entered into heaven, having obtained redemption," Heb. ix. 12. or found redemption, that is, by way of right, by procuring full title to it. But of his intercession it says, that by it Christ is able "to save to the uttermost them that come unto God by him," Heb. vii. 25. that is, actually to save, and put them in possession of happiness: that is made the end and scope of intercession there; and that phrase, "to the uttermost," notes out a saving indeed, a doing it, not by halves, but wholly, and thoroughly, and completely; to save altogether, to give our salvation its last act and complement, that is the true force of the phrase, even to effect it, to the last of it, all that is to be done about it. Thus also, "we are justified by his death, but saved," namely, completely, "by his life," Rom. v. 9, 10: that is, his living to intercede. So that the very salvation of believers is it that is the work of Christ's intercession.

Now, what security does this afford? for to be saved is more than justified; for it is the actual possessing us of heaven. So then, do but grant that Christ's intercession is as perfect a work in its kind as Christ's death in its kind; and you must needs be saved. The perfection of Christ's death, and the work thereof; wherein lay it, as on Christ's part to be performed, but in this, that he should lay down a ransom sufficient to purchase salvation for such and such persons as God would save. And so the perfection of it lies in the worth and sufficiency of it, to that end it was ordained for: it being a perfect sacrifice in itself, able to purchase eternal redemption for us, and to make us salvable against all sins, and the demerits of them,

and to give us right to heaven. And had it wanted a grain of this, it had been imperfect. Now then, answerably for intercession, the comfort of our souls is, that the proper work that lies upon Christ therein, is the complete saving those very persons, and the possessing them of heaven, this is the proper work thereof. To outvie the demerits of our sins was the perfection of his death, but to save our souls is the end and perfection of his intercession. Our sins are the object of the one, and our souls of the other. To that end was intercession added to his death, that we might not have a right to heaven in vain, of which we might be dispossessed. Now, therefore, upon this ground, if Christ should fail of our souls' salvation, yea, but of any one degree of glory, purchased by his death to any soul, which that soul should want, this work of his would then want and fall short so much of its perfection. That place in Hebrews vii. says, not only that Christ will do his uttermost to save, but "save to the uttermost."

You may say, My infidelity and obstinacy may hinder it, though Christ doth what in him lies.

Well, but intercession undertakes the work absolutely; for Christ prays not conditionally in heaven, "if men shall believe, &c." as we do here on earth; not for propositions only, but for persons; and, therefore, he prays to cure that infidelity. Now, as if a physician undertakes to cure a madman, if he knows what he doth, he considers the madness of his patient, and how he will tear off what is applied, and refuse all medicine; he therefore resolves to deal with him accordingly, and so to order him as he shall not hinder that help which he is about to afford him;

and so upon these terms he undertakes the cure. Even so doth Christ, when by intercession he undertakes to save us sinners; he considers us what we are, and how it is with us, what unbelief is in us, yet undertakes the matter, and so to save us is the scope and end of this his work, which if he should not accomplish, he after all this should not be a perfect Priest. It was the fault that God found with the old priesthood, that it "made nothing perfect," Heb. vii. 19; and therefore, verse 12, the "law was changed," and the "priesthood was changed" together with it, as there you have it. Now, in like manner Christ's priesthood should be imperfect, if it made not the elect perfect, and then God must yet seek for another covenant, and a more perfect priest; for this would be found faulty, as the other was. So then our comfort is, if Christ approve himself to be a "perfect Priest," we "who come to God by him" must be perfectly saved. It is in this office of his priesthood, and all the parts of it, as in his kingly office: the work of his kingly office is to subdue all enemies, to the last man, even fully to do the thing; and not only to have power, and to go about to do it; so as if there should be any one enemy left unsubdued, then Christ should not be a perfect King. The same holds in his priestly office also: he should not be a perfect Priest, if but one soul of the elect, or those he intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that intercession leaves us not till it hath actually and completely saved us; and this is it that makes the apostle put a further thing upon intercession here in the text, than upon that

other, his "sitting at God's right hand." So that we are in this respect as sure of attaining unto the utmost glory of our salvation, as Christ to have the full honour of his priesthood. A man saved is more than justified; and Christ cannot reckon his work, nor himself a perfect Priest, until we are saved. "Who shall condemn? It is Christ that intercedes."

II. Besides the consideration of the nature and scope of this work itself, which Christ, upon his honour of acquitting himself as a perfect Priest, hath undertaken; there is in the second place a further consideration that argues him engaged by a stronger obligation, even the loss of his own honour, his office and all, if he should not effect salvation for those that come to God by him: so much doth it concern him to effect it. Of all the works that ever he did, he is most engaged in this; it will not only be the loss of a business which concerns him, and of so much work, but himself must be lost in it too. And the reason is, that he intercedes as a Surety. He was not only a Surety on earth in dying, and so was to do that work thoroughly, and to be sure to lay down a price sufficient, or else himself had gone for it; he pledged in that work, not only his honour, but even his life and soul, to effect it, or lose himself in it: but he is a Surety now also in heaven, by interceding. This you may find to be the scope of Heb. vii. 22, by observing the coherence of that 22nd verse, wherein he is called a Surety, with verse 23—25, that title and appellation is there given him, in relation unto this part of his office especially. And although it holds true of all parts of his office whatsoever, yet the

coherence carries it, that the mention there, of his being a Surety, doth in a more special manner refer unto his intercession, as appears both by the words before and after. In the words before, verse 21, the apostle speaks of this his "priesthood which is for ever," and then subjoins, verse 22, "by so much was Jesus made a Surety of a better testament;" and then after also he discourseth of, and instanceth in, his intercession, and his continuing a Priest for ever in that work: So, verse 23—25, "Wherefore he is able to save to the uttermost, seeing he ever liveth to make intercession." Yea, he is therefore engaged to save to the uttermost; because even in interceding, for which he is said there to live, he is a Surety.

He was a Surety on earth, and is a Surety still in heaven; only with this double difference, which ariseth first from the different things which he undertook for them whilst on earth, and for which now he undertakes in heaven—that on earth he was a Surety to pay a price so sufficient, as should satisfy God's justice; which having paid, he was discharged, in that respect, and so far, of that obligation, and his bond for that was cancelled, but so as still he remains a Surety, bound in another obligation as great, even for the bringing to salvation those whom he died for; for their persons remained still unsaved, though the debt was then paid; and till they be saved, he is not quit of this suretiship and engagement. And these two suretiships do differ also by the differing pledges which he was engaged to forfeit, by failing in each of these works: for the payment of our debt, his soul itself lay at the stake, which he offered up for sin; but for the saving of the per-

sons, all his honour in heaven lies at stake : he lives to intercede ; he possesseth heaven upon these terms, and it is one end of his life ; so that, as he must have sunk under God's wrath if he had not paid the debt, his soul standing in our souls' stead, so he must yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a common person, which relation in all other fore-mentioned acts he still bore : thus in his death he was born a common person, and a Surety representing us, so as we died in him ; so likewise in his resurrection we arose with him, and in his ascension we ascended, &c. But yet he intercedes not under that relation, namely, not as a common person ; for we must not, cannot be said to intercede in him, for this last work lay not upon us to do. He doth it wholly for us indeed, but not in our stead, or as that which we should have done, though on our behalf ; for it being the last, the crown of all his works of mediation, is therefore proper to him as Mediator, and his sole work as such ! Thus in like manner the first work of incarnation, and answerably the last of intercession, in neither of these was Christ a common person representing others, though a common Saviour of others in these ; for the one was the foundation of all, the other the accomplishment of all, and so proper only to himself, as Mediator. But although he intercedes not as a common person, as representing us in what we were to have done for ourselves, yet so as that other relation of a Surety is continued still in that work, he stands engaged therein as an undertaker for us, and so as a Surety intercedes : such as Judah was for Benjamin, " I will be

surety for him ; of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever," Gen. xliii. 9 : so says Christ for us. And therefore his undertaking for us, is by divines made a great part of this part of his office. Now the consideration of this may the more secure us ; for the more peculiarly and solely it is his work, the more his honour lies at stake, and the more he will set himself to effect it ; yea, and, being by way of suretiship, it concerns him yet more nearly, for he hath engaged, and, if he should fail, might even lose that honour which he hath now in heaven.

SECT. V.—*The prevalency of Christ's intercession, and the powerful influence it hath into our salvation : demonstrated, first, from the greatness of Christ, and his favour with God.*

Thus we have heard what matter of support to our faith, by way of evidence, this must needs afford, that Christ intercedes. Let us consider now, what further assurance will arise to our faith, from the influence which Christ's intercession must needs have, to effect and carry on our salvation to an assured issue. The work of intercession being effectually to procure our salvation, and to continue the pardon of our sins, and hold us in favour with God ; therefore the influence and energy it hath herein, must needs lie in that potency and prevalency which this intercession of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now, to raise up our apprehensions, how potent and prevalent this intercession of Christ

must needs be, let us consider both the person interceding, namely, Christ; and the person with whom Christ intercedes for this favour, which is, God; the one the Son, the other the Father; and so the greatness of Christ with God, and the graciousness of God to Christ; together with the oneness of wills, and unity of affections in them both. So that Christ will be sure to ask nothing, which his Father will deny; and his Father will not deny any thing, which he shall ask.

Now, first, for the greatness of Christ the Intercessor, that is, his greatness with God the Father. This is often urged in the epistle to the Hebrews, to persuade confidence in us, in this very point in hand: Thus, "seeing we have a GREAT HIGH PRIEST, let us come boldly," Heb. iv. 14. 16. And whilst GREAT and PRIEST are thus joined together, the more comfort and boldness we may have, the greater he is: for he is a Priest in relation to his dealing with God for our pardon; as he is a Priest, he deals in nothing else; and the greater the person is, who useth his interest herein, the better, the sooner he will prevail. And he is there said to be great, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevail. It was the greatness of his person, which did and doth put such an influence into his death, that it was a price, more than enough to satisfy justice, even to overflowing: and therefore, "Who shall condemn? It is Christ that died." And the greatness of his person must needs have as much influence to make intercession prevalent. In a matter of intercession, the person that intercedes prevails more than any other consideration

whatsoever. We see what great friends do procure oftentimes with but a word speaking, even that which neither money, nor any thing else, could have obtained. Now, Christ must needs be great with God in many respects.

1. In respect of the nearness of alliance to him, He is the Son of God, God of God, and therefore certain to prevail with him. This is diligently still put in, almost in all places, where this part of his priesthood, his intercession, is mentioned in his epistle to the Hebrews. So in Heb. iv. 14, "We have a great High-Priest, entered into the heavens, Jesus, the Son of God." So Heb. vii. 25. 28. compared, the apostle having said, verse 25, that "He is able to save to the uttermost, seeing he ever liveth to make intercession;" he doth, verse 28, devolve this ability of his to save, ultimately, upon his being the Son: thus, in verse 28, in the end of that discourse, this is made as the basis of all: "The law," saith he, "maketh men high-priests which have infirmity," which infirmity or disability of theirs is mentioned in opposition unto what he had just before spoken of, the great ability of this our High-Priest in his interceding, verse 25, in those words, "He is able to save to the uttermost." Those priests whom the ceremonial law made, Aaron and his sons, are unable to save, they have infirmity: Now, what is it in him that maketh this difference, and him so able above what they were? "The word of the oath maketh the Son," says he, "who is perfected," (as you have it in the Greek and margin,) "for evermore." He mentions this his Sonship principally in relation to his intercession, which there he had discoursed of. Intercession is a

carrying on our salvation in a way of grace and favour, as his death was by way of satisfaction. And answerably it may be observed in the scripture, that as the all-sufficiency of the satisfaction of his death, is still put upon his being God ; and so upon the greatness of his person, considered in respect of his nature or essence, namely, his Godhead : so, in like manner, that the prevalency of his intercession is founded upon the nearness of his relation unto God, his alliance to him, and the being his Son. Thus for the first : when redemption is spoken of, the sufficiency of the price is eminently put upon his Godhead, " the blood of God." Thus also, Heb. ix. 12, where when he had shown how Christ had purchased and obtained a " perfect redemption," he then argues the sufficiency of it from his Godhead : " For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself," &c. ver. 13, 14. The eternal Spirit is his Godhead. Thus, answerably when he speaks of the prevailing of his intercession in heaven, he puts it upon his Sonship, " Jesus the Son ;" he mentions the nearness of the relation of his person to God, as being that which draws with it that great respect of favour and grace, he being by this great with God, as great in himself. All matters of intercession are carried, we know, by way of favour ; and therefore look how prevalent, in a way of merit, his being God makes his death in its kind ; no less prevalent doth his being the Son of God make his intercession in its kind, namely, in a way of obtaining grace and mercy :

yea, so prevalent of itself it is, that we might build upon it alone, even as much as upon his death. And, indeed, Christ intercedes not only in the virtue and strength of his satisfaction, though in that also, and of his obedience to his Father; but also in the strength of his relation as a Son, who pleads his own grace and interest in God, as he is his Son; which is a consideration that doth always actually exist and abide. Whereas his obedience, though perfect, was but once offered up, and its existence is but virtual; but he continues a Son for ever, not virtually only, but actually. And, therefore, it is added that the gospel ordained the "Son perfected for ever." Heb. vii. 28. The meaning whereof is, that he is not only a Priest perfected in the time past, by that perfect offering once made, but in that he is the Son, he remains a perfect Priest for ever, for time to come: whom, therefore, no imperfection in his office, no failing or missing of his suits, can befall. So as, if it could be supposed that his obedience, because past so long ago, might be forgotten, yet never this, that he is a Son; that for ever abides, and of itself were enough to prevail. And how effectual must the intercession of such a Son be, who is so great a Son of so great a Father, equal with him, and the express image of his person! Never any son so like, and in so peculiar a transcendent manner a son, as the relation of sonship among men is but a shadow of it. Christ is one with his Father, as himself often speaks; and therefore, if his Father should deny him any thing, he should then cease to be one with him, he must then deny himself, which God can never do. He is in this respect

“the beloved,” as he is called, Eph. i. 6. as on whom, originally and primarily, all the beams of God’s love do fall. Solomon, the type of Christ, was “the beloved of God,” 2 Sam. xii. 24. and had his name from thence, Jedidiah, that is beloved of the Lord : and to show how beloved he was, God, when he came first to his kingdom, bade him “ask what he should give him,” 1 Kings iii. 5. Now, the like God says to Christ, when he first came to his kingdom, “Ask of me, and I will give thee,” Psa. ii. 8., namely, when “he had set him as King on his holy hill,” ver. 6. and of him he says, “This is my beloved Son, in whom I am well pleased ; hear him.” God bids us therefore, and upon that respect, to hear him ; and that speech was but the echo of his own heart, in that he himself is so well pleased with him for this, that he is his Son, as that he himself will hear him in every thing, yea, and is so pleased with him, as that, although Christ had never died, nor obeyed the law, yet simply because he is his Son, he hath so full an acquiescence of all desires in him, and complacency of delights, that he could deny him nothing. How prevalent then must Christ’s intercession needs be, though there were nothing else to be considered !

And that God had indeed this as one main consideration, upon which he made him a Priest thus to intercede, those words do testify, “He that said unto him, Thou art my Son, this day have I begotten thee ; as he saith also in another place, Thou art a Priest for ever, after the order of Melchisedec,” Heb. v. 5, 6. These latter words are not only a paraphrase, as some think,

merely to show, that He that said Christ was his Son, said also, he was a Priest ; but it is to show the foundation of his call to that office. The great consideration that fitted him for it, was, that he was God's Son ; this especially fitted him for that part of his priesthood which was to remain for ever, of which *Psa. cx.* and the epistle to the Hebrews, do particularly speak. Neither is the meaning of the forecited place only to show that in that he was God's Son, it was his birthright to be a Priest : so as, if God would have any priest at all, it must be he. And so upon that consideration, he that said to him, "Thou art my Son," said, "Thou art a Priest ;" and that being his right, he therefore called him to it, because he was his Son, for, according to the law of nature, the eldest in the family was to be priest ; and so Christ, even as God-man, being the first-born of every creature, and the first begotten Son of God, had right to be the prime leader of that great chorus in that eternal worship in heaven. That, I say, is not all the meaning of those words, nor all that God considered in it, when he thus ordained him to be a Priest ; but he had a further and more peculiar respect unto this especial part of his priesthood, his intercession, as that expression "for ever" imports, as for which, he being his own Son, so nearly allied to him, would transcendently fit him, and give such an omnipotent prevalency and effectualness to his requests, that he would be the most absolute perfect Priest for ever, in this respect, that could be ; that as God himself is perfect, and his power irresistible, so his priesthood, through this relation, might be perfect also, and his requests undeniable. Thus did God order

it, to strengthen our faith, And that indeed God did consider this his relation to him to this very end, is evident by that of *Psa. ii.* out of which that saying, "Thou art my Son," is cited, and ver. 7, 8. "Thou art my Son, this day have I begotten thee:" and what follows? "Ask of me, and I will give thee," &c. He connects both these together, namely, intercession, that part of his priestly office of asking, with his Sonship, for that is it which moveth God to grant all that he asks. God loves Christ as he loves himself, and therefore can deny him nothing, as he cannot deny himself. And so by the way, this clears the ground of the apostle's quoting those words of the second psalm in *Heb. v.*, as a proof of Christ's call to the priesthood, which interpreters have been troubled how to make out; for as you have seen that speech, "Thou art my Son, Ask," &c. is all one as if he had said, 'Thou art a Priest;' and so was as fit and full a place to prove his being a Priest in the Holy Ghost's intent, as is that other quoted with it, out of *Psa. cx.* though uttered in more express words, "Thou art a Priest for ever." Both speeches come to one, in both places; the Holy Ghost especially aiming in both, at that part of his priesthood in heaven, his intercession: in the one, speaking of him "after he is set upon God's hill" as King; *Psa. ii.* and in the other, "after he is set down at God's right hand," *Psa. cx. 1, 2.* Yea, and this his favour with his Father, and intercession alone, might have procured pardon for us sinners, but that God's will was to have justice satisfied.

Again: he intercedes not only as a Son, and in that respect a Priest perfect enough for

ever, but also as a Son who hath been obedient to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done; and you all know how much former services done, do always forward suits. In Heb. v. 8—10. it is said, that “though he were a Son, yet learned he obedience,” and thereby “became perfect.” The apostle had said in the verses before, that in respect of his being his Son, God had called him to this office, as one that was thereby sufficiently qualified to be a Priest that might prevail; and yet in these verses he further adds, that though he was a Son, and in that respect a Priest perfect enough, yet he was to be obedient also, and thereby yet to become in a further respect a perfect High Priest also, even in respect of service done, and obedience performed; and so shows that he comes to have a further perfection and power of prevailing in his priestly office, added to that relation of sonship spoken of, ver. 5. And therefore it follows, that he being thus become perfect, namely, through his obedience, “he became author of eternal salvation unto all them that obey him—called of God an High-Priest for ever,” &c. That therefore which makes him yet more potent, that he may be sure to prevail, is his obedience, and service done; and this alone also were enough to carry any thing. And both these considerations of his Sonship and obedience, as giving an efficacy to his intercession, you have also in Heb. vii. 26—28., He had spoken of the power of intercession, how he was “able to save to the uttermost,” ver. 24, 25. and then in the following verses he shows the ground of it, first in his fore-past

obedience, ver. 26. 1. Active ; for such a High-Priest became us, who was holy, harmless, undefiled :” and such a Priest he was, and therefore able thus to save by his intercession ; for such a one who was holy, harmless, and no guile found in his mouth—what requests come out of such lips, must needs be accepted. 2. Then he mentions his passive obedience, “He offered up himself once,” ver. 27, and thereby made so full a satisfaction, as he needed not to do it but once ; and in the strength of both these he intercedes, for to that purpose doth the mention of both these there come in. And then he adds that other, which we before insisted on, that he is the Son, which follows in the next words, ver. 28. And accordingly you shall find Christ himself urging this his obedience, as the foundation of all those his suits and requests for us, that follow after. So in that last prayer, John xvii. which is as it were a pattern or instance of his intercession for us in heaven, “I have glorified thee on earth, I have finished the work thou gavest me,” ver. 4. And whereas two things may be distinctly considered in that his obedience : 1. The worth of it, as a price in the valuation of justice itself ; 2. The desert of favour and grace with God, which such an obedience and service, done for his sake, might in a way of kindness expect to find at his hands—you may for your comfort consider, that besides what the worth of it as a price, which I shall urge in the next chapter, might exact of justice itself between two strangers, as we use to say, he having well paid for all that he asks ; he hath moreover deserved thus much grace and favour with his Father, in that this obedience was done

for his sake, and at his request ; and this it calls for even in way of remuneration and requital, as of one kindness with the like. That, therefore, his Father should hear him in all the requests that ever he should make, yea, so transcendent was the obedience which he did to his Father, in giving himself to death at his request, and it was done at God's sole entreaty, " Lo, I come to do thy will," as he can never out-ask the merit of this his service. And, which may yet further encourage us herein, he hath nothing at all left to ask for himself simply, for he hath need of nothing. So that all his favour remains entire, to be laid forth for sinners, and employed for them : and then add this thereto, that all he can ask for them is less, yea, far less, than the service which he hath done to God comes to ; our lives, and pardon, and salvation, these are not enough ; they are too small a requital. So that, beside his natural grace and interest which he hath with his Father, as he is his Son, which can never be lessened, this his acquired favour by his obedience must needs make him prevail, seeing it can never be requited to the full. Some divines put so much efficacy in this, that they say, Christ's very being in heaven, who once did this service, and so putting God in mind of it by his very presence, is all that intercession which the scripture speaks of ; so sufficient they think this alone to be.

SECT. VI.—*Second : The prevalency of Christ's Intercession, demonstrated from the righteousness of the cause he pleads, even in justice.—How forcible the cry of his blood is ; himself appearing to intercede with it !*

Besides favour and grace in all these respects, he can and doth plead justice and righteousness, and is able so to carry it : so you have it, 1 John ii. 1, 2. " We have an Advocate with the Father, Jesus Christ the righteous." An advocate hath place only in a court of justice, and this Christ's advocacy is executed by pleading his own satisfaction : so it follows, " Who is a propitiation for our sins," and can plead his own righteousness so far, that justice itself shall be fain to save the worst of sinners. He can turn justice itself for them, and handle matters so, that justice shall be as forward to save them, as any other attribute. So that if God be said to be " righteous in forgiving us our sins, if we do but confess them," 1 John i. 9. then much more when Jesus Christ the righteous shall intercede for the pardon of them, as he adds in the second verse of the ensuing chapter, and this if he will be just. The worst case he will make a good one ; not with colouring it over, as cunning lawyers do, or extenuating things, but with pleading that righteousness which, being put into the opposite balance, shall cast it for thee, be there ever so many sins weighed against it. Yea, and he will be just in it too, and carry all by mere righteousness and equity.

In the explication of this branch, my purpose is not to insist upon the demonstration of that

all-sufficient fulness which is in Christ's satisfaction, such as may in justice procure our pardon and salvation, because it will more fitly belong to another discourse; but I shall solve this point in hand by two things, which are proper to this head of intercession.

First, by showing how that there is, even in respect to God's justice, a powerful voice of intercession attributed unto Christ's blood; and how prevalent that must needs be, in the ears of the righteous God.

For the first, the apostle, Heb. xii. 24. doth ascribe a voice, an appeal, an intercession, unto the blood of Christ in heaven: "The blood of sprinkling," says he, "speaketh better things than the blood of Abel." He makes Christ's very blood an advocate to *speake* for us, though Christ himself were silent; as he says in another case, "Abel, though dead, yet speaketh," Heb. xi. 4. Many other things are said to cry, in scripture, and I might show how the cry of all other things doth meet in this; but blood hath the loudest cry of all things else, in the ears of the Lord of hosts, the Judge of all the world, as he is styled in Heb. xii. 23. Neither hath any cry the ear of God's justice more than that of blood: "The voice of thy brother's blood," says God to Cain, "crieth unto me from the ground," Gen. iv. 10. Now, in that speech of the apostle fore-cited, is the allusion made unto the blood of Abel, and the cry thereof; and he illustrates the cry of Christ's blood for us, by the cry of that blood of Abel against Cain—it speaks better things than the blood of Abel. And his scope therein is by an antithesis, or way of opposition, to show that

Christ's blood calls for greater good things to be bestowed on us, for whom it was shed, than Abel's blood did for evil things, and vengeance against Cain, by whom it was shed : for as loud as the blood of one innocent cries for justice against one that murdered him ; so loud will the blood of one righteous, who, by the appointment and permission of a supreme Judge, hath been condemned for another, cry for his release and non-condemnation for whom he died. And the more righteous he was who laid down his life for another, the louder still is that cry ; for it is made in the strength of all that worth which was in him whose blood was shed. Now, to set forth the power of this cry of Christ's blood with justice, let us compare it with that cry of Abel's blood in these two things, wherein it will be found infinitely to exceed it in force and loudness.

Even the blood of the most wicked man on earth, if innocently shed, doth cry, and hath a power with justice, against one who murdered him. Had Abel murdered Cain, Cain's blood would have cried, and called upon God's justice against Abel : but Abel's blood—there is an emphasis in that—Abel, who was a saint, and the first martyr in God's calendar ; and so his blood cries according to the worth that was in him. Now, “ precious in the sight of the Lord is the death of his saints ;” and the blood of one of them cries louder than the blood of all mankind besides. Now, from this I argue, If the blood of a saint cries so, what must the blood of the “ King of saints,” as Christ is called, Rev. xv. 3. then do ? If the blood of one member of Christ's body, what will then the blood of the Head, far more worth than that whole body ?

How doth it fill heaven and earth with outcries, until the promised intent of its shedding be accomplished ! And, as the antithesis carries it, observe, that as the blood of Abel cried for the ruin and condemnation of his brother Cain, so does Christ's blood, on the contrary, for our pardon and non-condemnation ; and so much the louder, by how much his blood was of more worth than Abel's was. This was the blood of God, Acts xx. 28. " who therefore shall condemn ? "

But Christ's blood hath in its cry here, a further advantage of Abel's blood attributed to it : for that cried but from earth, " from the ground," where it lay shed, and that but for an answerable earthly punishment on Cain, as he was a man upon the earth ; but Christ's blood is carried up to heaven ; for as the high-priest carried the blood of the sacrifices into the holy of holies, so hath Christ virtually carried his blood into heaven, Heb. ix. 12. And this is intimated in this place also, as by the coherence it will appear. For all the other particulars, of which this is one, whereto he says the saints are come, they are all in heaven : " You are come," says he, ver. 22. " to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." All which things are in heaven ; neither names he any other than such ; and then adds, " and to the blood of sprinkling which speaketh," &c. as a thing both speaking in heaven, and besprinkled from heaven, yea, wherewith heaven is all besprinkled, as the mercy-seat in the holy of holies was, because

sinners are to come thither. This blood, therefore, cries from heaven ; it is next unto God who sits there ; it cries in his very ears : whereas, the cry of blood from the ground is further of ; and so, though the cry thereof may come up to heaven, yet the blood itself comes not up thither, as Christ's already is. Abel's blood cried for vengeance to come down from heaven, Christ's blood cries up into heaven, like to that voice, "Come up hither," Rev. xi. 12. So, "Where I am, let them be," (John xvii. 24,) for whom this blood was shed.

But, though this speaking, this voice, and intercession, be attributed to his blood, yet it is but in a metaphorical and improper, though real sense ; as also, that this blood is in heaven, is spoken, though in a real, yet not in a proper sense. Some divines of all sides, both popish and protestant, would make the whole work of intercession to be only metaphorical. It is true, indeed, the voice and intercession of his blood, apart considered, is but metaphorical, and yet real ; such a voice as those "groans" are, that are attributed to the "whole creation," Rom. viii. 22. But intercession, as an act of Christ himself, joined with this voice of his blood, is most properly and truly such.

Therefore, in the second place, add to this Christ's own intercession also, which was the second thing propounded, that Christ by his own prayers second this cry of his blood. That not only the blood of Christ doth cry, but that Christ himself, being alive, doth join with it. How forcible and prevalent must we suppose all this to be ! The blood of a man slain doth cry, though the man remain dead ; even as of Abel it is said, though to

another purpose, "that being dead, he yet speaketh;" but Christ liveth and appeareth. He follows the suit, pursues the hue-and-cry of his blood himself. His being alive, puts a life into his death. It is not in this as it was in that other, the first Adam's sin and disobedience. Adam, although he himself had been annihilated when he died, yet he having set the stock of our nature a-going in the propagation of children, his sin would have defiled and condemned them to the end of the world; and the force of it to condemn, is neither furthered nor lessened by his subsisting and being, or his not being. It receives no assistance from his personal life, one way or other. And the reason is, because his sin condemns us in a natural and necessary way. But the death of Christ, and his bloodshed, these saving us in a way of grace and favour unto Christ himself, and for his sake; that very being alive of Christ that shed this blood, adds an infinite acceptation to it with God, and moves him the more to hear the cry of it, and to regard it. In a matter of favour to be done for the sake of another man, or in a suit or matter of justice that concerns another who is interested in it, that man's being alive puts a life into the cause. If David would have respect to Jonathan, when dead, in his children, he would much more if he had been alive. God made a covenant with Abraham, Isaac, and Jacob, to remember their seed after them. And why? They are alive, and were to live for ever; and, though dead, shall rise again. So Christ reasoneth from it: "I am the God of Abraham, Isaac, and Jacob. God is the God of the living," says he, "and not of the dead," Mat. xxii. 32. And so, though Abraham

“be ignorant of his children,” as the prophet speaks, and should not intercede for them; yet because Abraham’s soul lives, and is not extinct, as the Sadducees thought, “but shall live again at the resurrection,” therefore, God remembers and respects his covenant with them, for he is the God of the living; and so his covenant holds with them whilst they live. The old covenant of the first testament ran in the names of Abraham, Isaac, and Jacob, but this new covenant runs in the name of Christ: “The God and Father of our Lord Jesus Christ,” Eph. i. 3; and so he becomes our God and our Father in him. And God being thus our Father, because Christ’s Father; and Christ, in whose name the covenant runs, being alive, and God, by covenant, the God of a living, not of a dead Christ; this, therefore, works effectually with him to respect his blood, and hear the cry of it; and this though Christ were absent, much more then when he is present also, and on purpose “appeareth in the presence of God for us,” Heb. ix. 24. He is alive, and so able to follow his own suit, and will be sure to see to it, and to second the cry of his blood, if it should not be heard.

To illustrate this by the help of the former comparison begun. If as Abel’s blood cries, so also it proves that Abel’s soul lives to cry; that, both his cause cries, and himself lives to follow it. So that the cry of Abel’s blood is seconded with the cry of Abel’s soul that lives; how doubly forcible must this needs be! And thus, indeed, you have it, where it is said that “the souls of them which were slain, for the testimony which they held, cried with a loud voice, saying, “How long, O Lord, holy

and true, dost thou not avenge our blood?" Rev. vi. 10. Yea, see, that not only their blood cries, but their souls live, and live to cry. And it is not spoken metaphorically of their souls, but what is truly done by them now in heaven; it being mentioned to show how, and by what, God was moved to bring vengeance on the heathenish empire of Rome, that had shed their blood. Now, not only Christ's soul, as theirs, lives to cry, but his whole person; for he is "risen again," and lives to intercede for ever. In Christ appearing to John, when he would speak but one speech that should move all in him, he says but this, "I am he that liveth, and was dead," Rev. i. 18, and died for thee. And whose heart does it not move to read it with faith? And does it not move his Father, think you, who was the chief cause and motioner of his death, to think, My Son that was dead, and died, at my request, for sinners, is now alive again, and liveth to "see the travail of his soul" fulfilled and satisfied? God pronounceth this upon it, Isa. liii. 10. "By his knowledge," or faith in him, "shall he justify many;" even as many as he died for. "Who then shall condemn? Christ that was dead is alive, and liveth to intercede."

SECT. VII.—*Thirdly: The prevalency of Christ's intercession, and of his grace with his Father, demonstrated from the greatness and absoluteness of his power to do whatever he asks.*

A third demonstration, both of Christ's greatness with God, and his power to prevail for us, is taken from this, that God hath put all power into his hand to do whatever he will; hath made him his King, to do what pleaseth him either in heaven,

earth, or hell; yea, to do all that God himself ever means to do, or all that God desires to do. And certainly, if his Fâther had been so gracious to him as to bestow such a high and absolute sovereignty on him, as to accomplish and effect whatever he means to do, surely his purpose was never to deny Christ any request that he should after this make. He would never else have advanced the human nature to that absoluteness. Those two great monarchs made great grants and largesses—the one, to Esther; the other, to Herodias's daughter; but yet they were limited only to the “half of their kingdoms,” Mark vi. 23. and Esth. v. 6; and the royal power in their kingdoms they meant still to retain and reserve wholly to themselves; but God, having placed Christ on his throne, bids him ask even to the whole of his kingdom, for God has made him a King, sitting on the throne with him; not to share halves, but to have all power in heaven and earth: “He hath committed all judgment to the Son,” to save and condemn whatever he will; and so far as the kingdom of God goes, or is extended, he may do any thing. So, “as the Father raiseth up the dead, the Son quickeneth whom he will,” John v. 21; “for as the Father hath life in himself, so hath he given to the Son to have life in himself,” ver. 26; and hath, in like manner, “given authority to execute judgment also,” as the “Son of man,” namely, of himself, ver. 27; as he had said, “he had given him to have life in himself,” ver. 26; not dependently, as we have, but independently, “so to execute judgment also,” ver. 27. So that Christ's will is as free, and himself as absolute a monarch and King, of himself, as God himself is.

Now then, if he who is King, and may and doth of himself command all that is done, as absolutely as God himself doth, (I speak in respect of the execution of things downward, by second causes,) if he, over and above, to honour his Father, will ask all that himself hath power to do, what will not be done? He that can and doth command whatever he would have done, and it is straight done; if he shall ask and entreat, what will not be done? As a king who sues for peace, backed with a potent army, which is able to win what he entreats for, must needs treat more effectually; so doth Christ sue for every thing, with power to effect it. Remember, that he is said here in the text, first to be at God's right hand, and then to intercede. He treats the salvation of sinners, as a mighty prince treats the giving up some town to him, that lies seated under a castle of his, which commands that town: he stands treating with the governor, having his ordnance ready for the battery, and to bring all into subjection, as 2 Cor. x. 4. And this is a consideration that God himself took, in Psa. ii. when he made him that promise, "Ask, and I will give thee," why he made so large a grant. He had said before, "I have set my King upon my holy hill of Sion," ver. 6. which made him, one would think, past asking, and above the condition of an Intercessor. Now God says of him, He is my King, not in respect of his commanding God, that were blasphemy to think, but it is spoken in respect of commanding all below him. God having set him in his throne, to do as much as he himself would, or means, to have done, says, He is my King, to rule all, not so much under me, as for me, and in

my stead ; yet absolutely, and in himself, “the Father judgeth no man.” Now, when the Father had first made and constituted him thus great, a King, then he bids him “ask,” to whom he had first given this absolute power to command. We may, without blasphemy, say of this God-man, that God hath not only not the heart, as being his Father, but not the power, to cross any thing he doth—thus fast hath he God unto him. Only he who, in respect of this his power, is to be honoured as the Father, as John v. 23 ; yet to honour his Father, who gave this power originally to him as Mediator, he is to ask for that, which of himself he yet can do. And, therefore, says God, though thou art a King, so ver. 6. and all my kingdom, even “the utmost ends of the earth are thine inheritance” by a natural right, now that thou art my Son, as ver. 8 ; yet because thou art my King, of my appointing, and “I have set thee” on the throne, as the word is, ver. 6. and “Thou art my Son, and I have begotten thee”—therefore acknowledge my grant in all, “Ask of me, and I will give thee the utmost ends of the earth for thine inheritance.” I cannot deny thee, but I would have thee ask ; and therefore Christ asks. Yet still withal remember, that He asks, who can command the thing to be done ; and yet, as he must ask ere the thing be done, so, if he ask, it must needs be granted. These are the terms between this Father and this Son ; who, in a word, had not been so great a Father, if he had not had a Son thus great, that himself could not deny what this Son would have done : it is for his own honour, to have such a Son ; “that they might honour the Son, as they honour the Father,” John

v. 23. therefore "all judgment is committed to him." Now then, if he, who hath so much power, will join the force of entreaty with a Father that so loves him; if he who is the Word of his Father, that commands, creates, and upholds all, as Heb. i. "he spake, and it was done," if he will become a Word to his Father, and speak a word for us, and ask all that he means to do; how forcible will such words be!

Therefore observe Christ's manner of praying, which prayer is a model of his intercession in heaven: "Father, I will that they whom thou hast given me, be where I am," John xvii. 24. He prays like a King, who is in joint commission with God. If God puts that honour upon our prayers, that we are said "to have power with God, as Jacob," Hos. xii. 4. that if God be ever so angry, yet, by "taking hold of his strength," we hold his hands, Isa. xxvii. 5., that God cries out to Moses, like a man whose hands are held, "Let me alone," Exod. xxxii. 10. yea, that he accounts it as a "command;" so he styles it, "command ye me," Isa. xlv. 11., so unable is he to go against it; then how much more doth Jesus Christ's intercession bind God's hands, and command all in heaven and earth! Therefore you have Christ, "the Angel of the covenant," Zech. i. 12. brought in interceding with the Father for his church, and he speaks abruptly as one full of complaints, and in an expostulating way, "O Lord of hosts, how long wilt thou not be merciful to Jerusalem, and the cities of Judah?" and Zechariah saith that he observed, that "the Lord answered the Angel with good words and comfortable," ver. 13. God was fain to give him good words, as we use to say,

that is, words that might pacify him, as words of comfort to us, so good words in respect to the Angel's complaint. And you may observe how, in the answer God returns upon it, which he bade Zechariah write, God excuseth it, as it were, to Christ, that his church had been so long and so hardly dealt withal; as if, beyond his intention, he lays the fault on the instruments: "I was but a little displeased, but they helped forward the affliction," ver. 15. This is spoken and carried after the manner of men, to show how tender God is of displeasing Christ our Intercessor: that when Christ hath, as it were, been a long while silent, and let God alone, and his people have been ill dealt withal, he, on the sudden, in the end intercedes, and complains of it; and it is not only instantly redressed, but excused for times past, "with good words and comfortable words." Christ's Father will not displease him, nor go against him, in any thing.

Now, that you see a reason of this, and have all cavils and exceptions taken away that may arise against this; and how that there is an impossibility that it should be otherwise; know that this Father and this Son, though two persons, have yet but one will between them, and but one power between them, though the Son outwardly executes all: "My Father and I are one," John x. 30; that is, have but one and the same power to save you, and one mind and will: so, also, "the Son can do nothing of himself, but what he seeth the Father do; and whatever he doeth, the same the Father doeth also," John v. 19. They conspire in one, have one power, one will; and then it is no matter though God commit all power to the Son, and

that the Son, though he hath all power, must ask all of the Father ; for, to be sure, whatever he asks, the Father hath not power to deny, for they have but one will and power. They are one ; so as, if God deny him, he must deny himself, which the apostle tells us he cannot do, 2 Tim. ii. 13. And so, in the same sense that God is said “ not to have power to deny himself,” in the same sense, it may be said, he hath not power to deny Christ what he asks. Therefore, God might well make him an absolute King, and intrust him with all power ; and Christ might well oblige himself, notwithstanding this power, to ask all that he means to do ; for they have but one will and one power, so as our salvation is made sure by this on all hands ; “ I came not to do my will, but the will of Him who sent me ; and his will is, that I shall lose none of all those whom he hath given me,” John vi. 38, 39. And, therefore, “ who shall condemn ? it is Christ that intercedes.” As, “ who shall resist God’s will ?” as the apostle speaks ; so who shall resist or gainsay Christ’s intercession ? God himself cannot, no more than he can gainsay or deny himself.

SECT. VIII. — *The potency and prevalency of Christ’s Intercession demonstrated from the graciousness of the Person with whom he intercedes, considered first, as he is the Father of Christ himself.*

We have seen the greatness of the Person interceding, and many considerations from thence, which may persuade us of his prevailing for us ; let us now, in the next place, consider the graciousness of the Person with whom he intercedes ;

which the scripture, for our comfort herein, doth distinctly set before us, to the end that, in this great matter, our joy and security may every way be full. Thus, in 1 John ii. 1, when, for the comfort and support of believers against the evil of the greatest sins that can befall them after conversion, the apostle reminds them of Christ's intercession, in these words, "If any man sin, we have an Advocate, Jesus Christ the righteous;" mentioning therein the power and prevalency of such an Advocate, through his own righteousness. But yet over and above all this, the more fully to assure us of his good success herein for us, he also adds, "an Advocate with the Father." He insinuates and suggests the relation and gracious disposition of him, upon whose supreme will our case ultimately dependeth, "the Father," as affording a new comfort and encouragement, even as great as doth the righteousness and power of the Person interceding. He says, not "with God only," as elsewhere, but "with the Father." And that his words might afford the more full matter of confidence, and be the more comprehensive, and take in all, he expresseth not this relation of God limitedly, as confined to his fatherhood, either unto Christ only, or us alone. He says, not only "an Advocate with *his* Father," though that would have given much assurance; or "with *your* Father," though that might afford much boldness; but indefinitely he says, "with *the* Father," as intending to take in both, to ascertain us of the prevailing efficacy of Christ's intercession from both. You have both these mentioned together, more distinctly, and on purpose, in John xx. 17.: "I go to my Father, and your Father." And

it was spoken after all his disciples had forsaken him, and Peter denied him. When Christ himself would send them the greatest cordial that his heart could utter, and wrap up the strongest sublimation of comforts in one pill, what was it?—"Go tell them," says he, not so much that I have satisfied for sin, overcome death, or am risen, but that I "ascend;" for, in that which Christ doth for us, being ascended, lies the height, the top, of our comfort. And whereas he might have said, and it had been matter of unspeakable comfort, I ascend to heaven, and so where I am you shall be also; yet he chooseth rather to say, "I ascend to the Father;" for that indeed contained the foundation, spring, and cause of their comfort—even that relation of God, his fatherhood, with which Christ was to deal, after his ascending, for them. And, because when before his death he had spoken of his going to his Father, their hearts had been troubled, John iv. 28, they, thinking it was for his own preferment only, as Christ's speech there implies they did, therefore he here distinctly adds, "I ascend to my Father and your Father, to my God and your God." He had, in effect, spoken as much before, in the words foregoing, "go tell my brethren," but that was only implicitly; therefore, more plainly and explicitly, he says it, for their further comfort, "I go to my Father and your Father." And consider, that Christ being now newly risen, and having as yet not seen his disciples, and being now to send a message, his first message, a gospel of good tidings, to them; and that in a brief sentence, by a woman; he chooseth out this as the first word to be spoken from him now, when he

was come out of the other world at the first hearsay of his return, he utters forth, at once, the bottom, the depth of all comfort, the sum of all joy, than which the gospel knows no greater, nor can go higher: so as if Christ should intend now at this day to send good news from heaven to any of you, it would be but this—I am here an Advocate, interceding with my Father and thy Father. All is spoken in that. Even He could not speak more comfort, who is the God of comfort. Now, therefore, let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with his own Father, and also with our Father: and therefore how prevailing must this intercession be!

First, Christ intercedes with his Father, who neither will nor can deny him any thing. To confirm this, you have a double testimony, and of two of the greatest witnesses in heaven, both a testimony of Christ's own, whilst he was on earth, and God's own word also declared, since Christ came to heaven. The first in John xi. whilst Christ was here on earth, and had not as then fully performed that great service which he was to finish; which, since he having done, it must needs ingratiate him the more with God his Father. When Lazarus was now four days dead, Martha, to move Christ to pity her, first tells him, that if he had been there before her brother died, that then he had not died; and then, as having spoken too little, she adds, Yea, thou canst, if thou pleasest, remedy it yet: "But I know," says she, ver. 22. "that even now," though he be so long dead, "whatever thou wilt ask of God, God will

give it thee." Here was her confidence in Christ's intercession, though this were a greater work than any Christ had yet done. And Christ, seeing her faith in this, confirms her speech when he came to raise him, and takes a solemn occasion to declare, that God had never denied him any request that he had ever put up to him, first thanking God particularly that he had heard him in this : "Father, I thank thee that thou hast heard me," ver. 41. He had, it seems, prayed for the thing at her entreaty ; and now, before the thing was done, he, being assured his prayer was heard, gives thanks ; so confident was he of being heard. And then, secondly, shows upon what this his confidence at this time was grounded, his constant experience that God had never denied him any request ; for it follows, "And I know that thou hearest me always," ver. 42. and therefore was so bold as to express my confidence in this, before the thing was done—"but because of them who stood by, I said it." As if he had said, Though I gave this public thanks for being heard only in this one miracle, and at no time the like so publicly ; yet this is no new thing, but thus it hath been always hitherto, in all the miracles I have wrought, and requests I have put up, which made me so to give thanks beforehand ; and this is not the first time that God hath heard me thus, which I speak, that they might believe. Thus he was never denied on earth, from the first to the last ; for this was one of his greatest miracles, and reserved unto the last, even a few days before his crucifixion.

And now he hath performed the service designed him, and is come to heaven, let us,

secondly, hear God himself speak what he means to do for him. You heard before, when he came first to heaven, what God said to him, and how he welcomed him, saying, "Sit thou at my right hand, till I make thine enemies thy footstool." And before Christ opened his mouth to speak a word, by way of any request to God, which was the office that he was now to execute, God himself prevented him, and added, "Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee," *Psa. ii. 7, 8.* He speaks it at Christ's first coming up to heaven, when he had set "his King on his holy hill," as *ver. 6.* Christ was newly glorified, which was a new begetting to him, "To-day have I begotten thee." And this is as if he had said, I know you will ask me now for all that you have died for; and this I promise you beforehand, before you speak a word, or make any request unto me—you shall ask nothing but it shall be granted; and this I speak once for all, as a boon and a grace granted you upon your birth-day, as the most solemn celebration of it, for such was his resurrection, and ascension, and sitting at God's right hand: "This day have I begotten thee; ask of me, and I will give thee." So full of joy was his Father's heart, that he had his Son in heaven with him, whom he had begotten from everlasting, and ordained to this glory, who was lately dead, and in a manner lost, and therefore now, as it were, new begotten. God's heart was so full, that he could not hold from expressing it in the largest favours and grants. And whereas kings, upon their own birth-days, use to grant such favours to their favourites; so Herod, on his birth-day, to the

daughter of Herodias, promised with an oath to give her whatsoever she would ask, Matt. xiv. 7 ; God himself having no birth-day, nor being of himself capable of it, yet having a Son who had, he honours him with that grace upon that day : and if queen Esther, a subject, yea, a slave in her original condition, was so prevalent for the Jews, her people and nation, when their case was desperate, and when there was an irrevocable decree passed for their ruin and destruction ; then what will not Christ, so great a Son, even equal with his Father, prevail for with his Father, for his brethren ? Be their case for the time past ever so desperate—be there ever so many threatenings gone out against them, ever so many precedents and examples of men condemned before for the like sins, and in the like case, yet Christ can prevail against them all.

SECT. IX.—*The potency of Christ's Intercession demonstrated, in that he intercedes with God, who is our Father. How God's heart is as much inclined to hear Christ for us, as Christ is to intercede.*

Further, Christ is an Advocate for us with our Father. You may perhaps think there is little in that ; but Christ put much upon it, yea, so much, as if that God would however grant all that Christ himself means to ask, whether Christ asked it or not. This you have expressly in John xvi. 26, 27. “ At that day,” says Christ, “ you shall ask in my name ; and I say not to you, that I will pray the Father for you ; for the Father himself loveth you.” To open this place, where he says, “ at that day ;”—the day he means, through this whole

chapter, is that time when the Holy Ghost should be shed upon them ; for throughout his discourse, he still speaks of the fruits of his ascension, and of giving the Comforter, which was done upon his ascending, and was the first-fruits of his priestly office in heaven. Thus Peter informs us : “ He being exalted by the right hand of God, and having received,” (namely, by asking, ‘ask and I will give thee,’) of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear,” Acts ii. 33. Now, of that time, when he shall be in heaven, he says, “ I say not that I will pray for you ;” which is not meant that Christ prays not for us in heaven, but rather those very words are the highest intimation that he would and doth pray for us, that can be. When men would most strongly intimate their purpose of a kindness they meant to do for one, they use to say, I do not say that I love you, or that I will do this or that for you ; which is as much as to say, I will surely do it, and do it to purpose. But Christ’s scope here is, as in the highest manner, to promise them that he would pray for them ; so, withal, further to tell them, for their more abundant assurance and security, that besides their having the benefit of his prayers, God himself “ so loveth them” of himself, that, indeed, that alone were enough to obtain any thing at his hands, which they shall but ask in his name ; so as that he needs not pray for them, and yet he will too. But now, in case that he himself pray for them, and they themselves in his name, and both unto a Father who of himself loveth them, and who hath purposed to grant all—before either he or they should

ask—what hope must there be then of a good success! This is both the meaning of this place, and a great truth, to be considered by us, to the purpose in hand. That it is the meaning of the place, the manner of Christ's speech implies: "I say not that I will pray the Father for you, for the Father himself loveth you." It is such a speech as Christ used on a quite contrary occasion: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses," John v. 45. He there threatens the obstinate and accursed Pharisees with condemnation: Never stand thinking that it is I, says he, who am your only enemy and accuser that will procure your condemnation, and so prosecute the matter against you merely for my own interest; no, I shall not need to do it: though I should not accuse you, "your own Moses, in whom you trust," he is enough to condemn you, he will do your errand sufficiently, you would be sure to be condemned by his words and sayings; I shall not need to trouble myself to come in and enter my action against you too; Moses and his law would follow the suit, and be enough to condemn you to hell. So, as this speech doth not imply that Christ will not at all accuse them; no, he means to bring in his action against them too; for he afterwards says, "If he had not spoken to them, they had had no sin," and therefore he meant to bring the greatest accusation of all. Now, in an opposite, though parallel, speech here, to comfort his disciples, he says, "I say not I will pray for you," that God may save you; I who, yourselves shall see, will die for you; I say not that I will pray for you, not I. But though I speak this to insinuate, in the highest

manner, that I will ; for, if I spend my blood for you, will I not spend my breath for you ? yet the truth is, that the case so stands, that but for God's own ordination, I should not need to do it, " for the Father himself loveth you ;" that is, the Father, of his own motion, and proper good will, taken up of himself towards you, and not wrought in him by me, doth love you, and bears so much love to you, that he can deny you nothing, for he is your Father as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you ! Christ on purpose useth this speech, so to dash out of their hearts that conceit, which harboureth in many of ours, who look upon God, in matter of salvation, as one who is hardly entreated to come off to save sinners, and with whom Christ, through the backwardness of his heart, hath so much ado ; and we are apt to think that when he doth come off to pardon, he doth it only and merely at Christ's entreaty, and for his sake, having otherwise no innate motion in himself sufficient to incline his heart to it ; but that it is in this transaction by Christ with him, as a favourite procures a pardon for a traitor, whose person the king cares not for ; only at his favourite's suit and request he grants it, which else he would never have done. You are deceived, says Christ, it is otherwise ; my Father's heart is as much towards you, and for your salvation, as mine is : himself of himself loveth you. And the truth is, that God took up as vast a love unto us of himself at first, as ever he hath borne us since ; and all that Christ doth for us is but the expression of that love, which was taken up originally in God's own heart. Thus, we find, that out of

that love, he gave Christ for us: "God so loved the world" of elect, "that he gave his only begotten Son to die," &c. John iii. 16. Yea, Christ's death was but a means to commend or set forth that love of his unto us: so Rom. v. 8. it was God also that did himself give the persons unto Christ, and underhand set him on work to mediate for them: "God was in Christ, reconciling the world to himself;" he only used Christ as his instrument to bring it honourably about. All the "blessings" he means to give us, he first "purposed," and intended in himself; compare Eph. i. 3. 5. 9. 11. "out of the good pleasure of his will;" yet "in Christ," as it is added there, as the means through which he would convey them: yea, Christ adds not one drop of love to God's heart; only draws it out, he broaches it, and makes it flow forth, whose current had otherwise been stopped. The truth is, that God employed Christ to beg them on our behalf, for an honourable way of carrying it, as also to make us prize this favour the more; so that his heart is as ready to give all to us, as Christ's is to ask, and this out of his pure love to us.

The intercession, therefore, of Christ must needs speed, when God's heart is thus of itself prepared to us. In Isa. liii. 10. it is said, "The pleasure of the Lord shall prosper in his hand." If our salvation be in Christ's hand, it is in a good hand; but if it be the pleasure of the Lord too, it must needs prosper. It is said of our hearts and prayers, that "he prepareth the heart, and heareth the prayer; much more therefore when his own heart is prepared to grant the suit, will he easily hear it. When one hath a mind to do a thing,

then the least hint procures it of him : so a father, having a mind to spare his child, he will take any excuse, any one's mediation, even of a servant, a stranger, or an enemy, rather than of none. Now, when Christ shall speak for us, and speak God's own heart, how prevalent must those words needs be ! David's soul "longing to go forth unto Absalom," 2 Sam. xiii. 39 ; whom notwithstanding, for the honour of a father, and a king's state policy, and to satisfy the world, he had banished the court for his treason ; when Joab perceived it, that "the king's heart was towards Absalom," chap. xiv. 1 ; and that the king only needed one to speak a good word for him, he suborns a woman, a stranger—no matter whom, for it had been all one for speeding—with a made tale to come to the king ; and you know how easily it took and prevailed with him, and how glad the king's heart was of that occasion ; even so acceptable it was to him, that Joab could not have done him a greater kindness, and that Joab knew well enough. Thus it is with God's heart towards us, Christ assures us of it, and you may believe him in this case ; for Christ might have taken all the honour to himself, and made us beholden to himself alone for all God's kindness to us ; but he deals plainly, and tells us that his Father is as ready as himself ; and this he doth for his Father's honour and our comfort : and therefore it is that, in that prayer so often cited in this discourse, he pleads our election : "Thine they were, and thou gavest them me," John xvii. 6. Thou commendest them unto me, and badest me pray for them, and I do but commend the same to thee again. In the high-priest's breastplate, when he went into

the holy of holies, were set twelve stones, on which were written the names of the twelve tribes; the mystery of which is this; Christ bears us and our names in his heart, when he goes to God; and, moreover, we are God's jewels, precious in his own account and choice. So God calls them, "made precious to him out of his love," Mal. iii. 17. and Isa. xliii. 4. So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breastplate of Christ's heart and prayer.

To conclude, therefore: We have now made both ends of this text to meet—God's love, and Christ's intercession. The apostle began with that, "Who shall accuse? It is God that justifieth," and, He being for us, "who can be against us?" The Father himself loves us, as he is our Father; and then he ends with this, "Christ intercedes," namely, with our Father and his Father; "Who then shall condemn?" Who or what can possibly condemn, all these things being for us, the least of which alone were enough to save us!

Let us now look round about, and take a full view and prospect, at once, of all those particulars that Christ hath done and doth for us, and their several and joint influence which they have into our salvation.

1. In that Christ "died," it assures us of a perfect price paid for, and a right to, eternal life thereby acquired.

2. In that he "rose again" as a common person, this assures us yet further, that there is a formal, legal, and irrevocable act of justification of us, passed and enrolled in that court of heaven between Christ and God; and that in his

being then justified, we were also justified in him, so that thereby our justification is made past recalling.

3. Christ's "ascension into heaven," is a further act of his taking possession of heaven for us, he then formally entering upon that our right in our stead; and so is a further confirmation of our salvation to us. But still we in our own persons are not yet saved, this being but done to us as we are representatively in Christ as our Head.

4. Therefore he "sits at God's right hand," which imports his being armed and invested with "all power in heaven and earth, to give" and apply "eternal life" to us.

5. And, last of all, there remains intercession, to finish and complete our salvation; to do the thing, even to save us. And as Christ's "death" and "resurrection" were to procure our justification; so "his sitting at God's right hand" and "intercession" are to procure salvation; and by faith we may see it done, and behold our souls not only sitting in heaven, as in Christ a common person sitting there in our right, as an evidence that we shall come thither; but also, through Christ's intercession begun, we may see ourselves actually possessed of heaven. And there I will leave all you that are believers by faith possessed of it, and solacing your souls in it; and do you fear condemnation, if you can.

SECT. X.—*The use of all: containing some encouragements for weak believers, from Christ's Intercession, out of Heb. vii. 25.*

Now, for a conclusion of this discourse, I will add a brief use of encouragement; and this,

suitied to the lowest faith of the weakest believer, who cannot put forth any act of assurance, and is likewise discouraged from coming unto Christ. And I shall confine myself only unto what those most comfortable words, as any in the book of God, do hold forth, which the apostle hath uttered concerning Christ's intercession: "Wherefore he is able to save unto the uttermost, those that come to God by him; seeing he ever liveth to make intercession for them:" words which I have had the most recourse unto, in this doctrinal part, of any other, as most tending to the clearing of many things about intercession; and which I would also commend to, and leave with, poor believers, to have recourse unto for their comfort, as a sufficient and full source of consolation unto their souls, and as a catholicon, or universal cordial, against all faintings and misgivings of spirit whatsoever.

In the words observe,

I. A definition of faith by the lowest acts of it, for the comfort of weak Christians.

II. Encouragements unto such a faith, opposite to all misgivings and discouragements whatsoever.

I. A definition of faith, and such as will suit the weakest believer:—"It is a coming unto God by Christ for salvation."

1. It is a "coming" to be saved. Let not the want of assurance that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to come to God by Christ to be saved, though thou knowest not whether he will yet save thee or no. Remember that the believers of the new testament are here described to be "comers" to God by Christ. Such as go out of themselves, and rest in

nothing in themselves, do come unto God through Christ for salvation, though with trembling.

2. It is a coming "unto God;" for he is the ultimate object of our faith, and the person with whom we have to do in believing, and from whom we are to receive salvation, if ever we obtain it.

3. It is a coming unto God "by Christ;" which phrase is used in this epistle, in allusion to the worshippers of the old testament; who, when they had sinned, were directed to go to God by a priest, who with a sacrifice made an atonement for them. Now, Christ is the great and true High Priest, "by whom we have access to the Father," Ephes. ii. 18. The word means a leading by the hand. Dost thou not know how to appear before God, or to come to him?—come first to Christ, and he will take thee by the hand, and go along with thee, and lead thee to his Father.

4. It is a coming unto God by Christ "for salvation." Many a poor soul is apt to think that in coming to God by faith, it must not aim at itself, or its own salvation. Yes, it may, for that is here made the errand or business which faith hath with God in coming to him, or which it comes for: and this is secretly couched in these words; for the apostle, speaking of the very aim of the heart in coming, he therefore mentions on purpose Christ's ability to save: "He is able to save."

II. Here are many encouragements to such a faith as is not yet grown up unto assurance of salvation.

1. Here is the most suitable object propounded unto it, namely, Christ as interceding; which work of intercession, because it remains for Christ as yet to do for a soul that is to be saved, and

which he is every day doing for us ; therefore it is more peculiarly fitted unto a recumbent's faith. For when such a soul comes and casts itself upon Christ, the thing in Christ, which must needs most suit that kind of act, is the thing which is to be done by Christ for that soul. Now, for that soul to come to Christ to die for it, and offer up himself a sacrifice, as sinners did use to come to the high priest to sacrifice for them, this were useless ; for as it is, ver. 27, he hath at " once " done that already. And as for what is already past and done, such a believer's faith is oftentimes exceedingly puzzled what manner of act to put forth towards Christ about it ; as, for example, when it is about to come unto God, and it hears of an election of some unto salvation from all eternity made by him ; because this is an act already passed by God, the soul knows it to be in vain to cast itself upon God for election, or to come unto him to elect and choose itself. And so, in like manner, when the soul looks upon Christ's death, because it is done and past, it knows not how to take it in, in believing, when it wanteth assurance that Christ died for it, though it should come to Christ to be saved by virtue of his death. But there is this one work that remains still to be done by him for us, and which he is daily doing ; and that is, interceding—for he " liveth ever to intercede," or to pray for us, in the strength and merit of his sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a faith of recumbency, or of coming unto Christ ; the proper act of such a faith, as it is distinguished from faith of assurance, being a casting one's self upon Christ for something it would have done or wrought for one.

Hence, intercession becomes a fit object for the aim and errand of such a faith, in this its coming to Christ, as to be saved also is; it being a thing yet to be wrought and accomplished for me by Christ, is therefore a fit mark for such a faith to level at in its coming to Christ. Those acts of God and Christ which are past, faith of assurance doth more easily comply with: such a faith takes in with comfort, that Christ hath died for me, and risen again, and doth now intercede for me, and so I shall certainly be saved; but so cannot this weak faith do. Come thou, therefore, unto Christ, as to save thee through his death past, and by the merit of it; so, for the present, and for the time to come, to take thy cause in hand, and to intercede for thee. It is a great relief to such a faith as cannot put forth acts of assurance, that what hath been done by Christ hath been done for it, that God hath left Christ this work yet to do for us. So, as the intercession of Christ may afford matter to such a faith to throw itself upon Christ, to perform it for us, and it may set him a-work to do it.

2. Now, if such a soul ask, But will Christ, upon my coming to him for salvation, intercede for me, and undertake my cause?

I answer it out of those words: "He liveth to intercede for them who come to God by him." He liveth on purpose to perform this work; it is the end of his living, the business of his life. And, as he received a commandment to die, and it was the end of his life on earth; so he hath received a command to intercede, and to be a common High Priest for all that come to God by him. God hath appointed him to this work by

an oath, "He sware, and would not repent, Thou shalt be a Priest for ever, after the order of Melchisedec;" and this is the end of his life in heaven. That as, in the old law, the high priest, Christ's type in this, "ought to offer up the sacrifice" of every one that came unto God by him, as Heb. v. 3. in like manner, Christ; for it is his calling, as you have it, ver. 4. Otherwise, as that woman said to Philip, when she came to him for justice, and he put her off, said, "Then cease to be a king;" so if Christ should deny any such soul to take its cause in hand, he must then "cease to be a priest:"—"He liveth to intercede"—"He is a Priest called by God, as was Aaron," ver. 4. Wherefore he ought to do it, in that it is his office.

3. And if thy soul yet feareth the difficulty of its own particular case, in respect of the greatness of thy sins, and the circumstances thereof, or any consideration whatsoever which to thy view doth make thy salvation a hard suit to obtain; the apostle therefore further adds, "He is able to save to the uttermost," whatever thy cause be; and this, through this his intercession. That same word, "to the uttermost," is a good word, and well put in for our comfort. Consider it therefore, for it is a reaching word, and extends itself so far, that thou canst not look beyond it. Let thy soul be set upon the highest mount that ever any creature was yet set upon, and that is enlarged to take in and view the most spacious prospect both of sin, and misery, and difficulties of being saved, that ever yet any poor humbled soul did cast within itself; yea, join to these all the objections and hinderances of thy salvation that

the heart of man can suppose or invent against itself: lift up thy eyes, and look to the utmost thou canst see, and Christ by his intercession is able to save thee beyond the horizon and farthest compass of thy thoughts, even to the utmost and worst case the heart of man can suppose. It is not thy having lain long in sin, long under terrors and despairs, or having sinned often after many enlightenings, that can hinder thee from being saved by Christ. Do but remember this same word, "to the uttermost," and then put in what exceptions thou wilt or canst, lay all the bars in thy way that are imaginable; yet know thou that the gates of hell "shall not prevail against thee."

4. Again, consider but what it is that Christ, who hath by his death done enough to save thee, doth yet further for thee in heaven. If thou thoughtest thou hadst all the saints in heaven and earth jointly concurring in moving for thy salvation, and petitioners together unto God in instant and incessant requests and prayers to save thee; how wouldest thou be encouraged! Shall I tell thee? One word out of Christ's mouth, who is the "King of saints," will do more than all in heaven and earth can do; and what is there then which we may not hope to obtain through his intercession.

And wouldest thou know whether he hath undertaken thy cause, and begun to intercede for thee? In a word, hath he put his Spirit into thy heart, and set thine own heart on work to make incessant intercessions for thyself "with groans unutterable," as the apostle hath it, Rom. viii. 26. This is the echo of Christ's intercession for thee in heaven.

5. If such a soul shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbelief? Let it here be considered, that he lives "ever" to intercede. And therefore if he once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. He intercedeth ever, till he hath accomplished and finished thy salvation. Men have been cast out of good and holy men's prayers, as Saul out of Samuel's, and the people of Israel out of Jeremiah's, but never out of Christ's prayers; the "smoke of his incense ascendeth for ever," and he will intercede to the uttermost, till he hath saved thee to the uttermost. He will never give over, but will lie in the dust for thee, or he will perfect and procure thy salvation.

Only, whilst I am thus raising up your faith to him upon the work of his intercession for us; let me speak a word to you for him, so to stir up your love to him, upon the consideration of this his intercession also. You see you have the whole life of Christ, first and last, both here and in heaven, laid out for you: he had not come to earth, but for you; he had no other business here, "unto us a child is born." And to be sure, he had not died, but for you; "for us a Son was given;" and when he rose, it was "for your justification." And now he is gone to heaven, he "lives" but to "intercede" for you. He makes your salvation his constant calling. O therefore, let us live wholly unto him, for he hath and doth live wholly unto us. You have his whole time among you; and if he were your servant, you could desire no more. There was much of your

time lost before you began to live to him : but there hath been no moment of his time which he hath not lived to, and improved for, you. Nor are you able ever to live *for* him, but only in this life, for hereafter you shall live *with* him, and be glorified *of* him. I conclude all with that of the apostle, "The love of Christ," it should "constrain" us, because we cannot but "judge" this to be the most equal, that "they which live should not henceforth live unto themselves, but unto him who died for them, and rose again ; and, out of the text, I also add, " sitteth at God's right hand," yea, and there " liveth for ever to make intercession for us."

THE
HEART OF CHRIST
IN HEAVEN

TOWARDS SINNERS ON EARTH ;

OR, A

Treatise demonstrating the Gracious Disposition and Tender
Affection of Christ, in his Human Nature now in Glory,
unto his Members, under all sorts of Infirmities,
either of Sin or Misery.

BY

THOMAS GOODWIN, B.D.

A.D. 1645.

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THE
HEART OF CHRIST
IN HEAVEN,

TOWARDS SINNERS ON EARTH

PART I.

HAVING set forth our Lord and Saviour JESUS CHRIST in all those great and most solemn actions of his: his "obedience unto death," his "resurrection," "ascension into heaven," his "sitting at God's right hand," and "intercession" for us; I shall now annex, as next in order, and accordant thereunto, this discourse that follows, which lays open the HEART of Christ, as now he is in heaven, sitting at God's right hand, and interceding for us. How it is affected and graciously disposed towards sinners on earth who come to him; how willing to receive them; how ready to entertain them; how tender to pity them in all their infirmities, both sins and miseries. The scope and use whereof will be this—to animate and encourage believers to come more boldly unto the throne of grace, under all their miseries, unto such a Saviour and High Priest, when they shall know how sweetly and tenderly his heart, though he is now

in his glory, is inclined towards them ; and so to remove that great stone of stumbling which we meet with, and yet it lieth unseen in the thoughts of men, in the way to faith ; that Christ being now absent, and withal exalted to so high and infinite a distance of glory, as to “ sit at God’s right hand,” &c., they therefore know not how to come to treat with him, about either their salvation, so freely, and with that hopefulness to obtain, as those poor sinners did, who were here on earth with him ; or for relief under other miseries, as they did. Had our lot been, think they, but to have conversed with him in the days of his flesh, as Mary and Peter, and his other disciples, did here below, we could have thought to have been bold and familiar with him, and to have had any thing at his hands. They beheld him before them, a man like unto themselves, and he was full of meekness, and gentleness, he being then himself made sin, and sensible of all sorts of miseries ; but now he is gone into a far country, and hath put on glory and immortality :—how his heart may be altered thereby, we know not. The drift of this discourse shall therefore be to ascertain, to poor souls, that his Heart, in respect of pity and compassion, remains the same as it was on earth ; that he intercedes there with the same heart he had here below ; and that he is as meek, as gentle, as easy to be entreated, as tender in his bowels ; so as that they may deal with him as fairly about the great matter of their salvation, and as hopefully, and upon as easy terms obtain it of him, as they might if they had been on earth with him ; and likewise be as familiar in all their requests, as bold with him in all their needs—than which nothing

can be more for the comfort and encouragement of those who have given over all other lives but that of faith, and whose souls pursue after strong and entire communion with their Saviour Christ.

Now, the demonstrations that may help our faith in this, I reduce to two heads. The first, more extrinsical and outward ; the second, more intrinsical and inward : the one showing that it is so ; the other, the reasons and grounds why it must needs be so.

First, for those extrinsical demonstrations, as I call them, they are taken from several passages and acts of his, in all those several conditions of his ; namely, at his last farewell, after his death, his resurrection, ascension, and now he is sitting at God's right hand. I shall lead you through all the same heads which I have gone over in the former treatise, though with another drift, and take such observations from his speeches and conduct, in all those states he went through, as shall tend directly to persuade our hearts of the point in hand ; namely, this—that now he is in heaven, his heart remains most graciously inclined towards sinners that come to him. And, for a ground and introduction to these first sort of demonstrations, I shall take this scripture that follows ; as for those others, another scripture, as proper to that part of this discourse :

“ When Jesus knew that his hour was come, that he should depart out of this world unto the Father, **HAVING LOVED HIS OWN, HE LOVED THEM TO THE END ;** or, for ever,” John xiii. 1.

CHAP. I.—*Demonstrations from Christ's last farewell to his disciples.*

IT was long before Christ did break his mind to his disciples, that he was to leave them, and to go away to heaven from them, for he says, he had forborne "to tell it them from the beginning," John xvi. 4. But when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart, and that not only how it stood towards them, and what it was at the present, but what it would be when he should be in his glory. Let us, to this end, but briefly examine his last behaviour, and his sermon at his last supper which he did eat with them, as it is on purpose recorded by the evangelist John; and we shall find this to be the drift of those long discourses of Christ's, from chapter xiii. to xvii.—I will not make an entire comment on them, but only briefly take up such short observations as do more specially hold forth this thing propounded.

These words, which I have prefixed as the text, are the preface unto all that follows: namely, unto that washing of his disciples' feet, and his succeeding sermon; and so these words do show the drift and sum of all. The preface is this: "Before the the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he then washed his disciples' feet." This preface

was prefixed by the evangelist, on purpose to set open a wide window into Christ's heart, to show what it was then at his departure, and so withal to give a light into, and put an interpretation upon, all that follows. The scope whereof is to show what his affections would be to them in heaven; he, to that end, tells us what Christ's thoughts were then, and what was his heart amidst those thoughts, both which occasioned all that succeeds.

I. He premiseth what was in Christ's thoughts and his meditations :—he began deeply to consider both that he was to depart out of this world, “Jesus knew,” &c. says the text, that is, was then thinking of it, “that he should depart unto the Father,” and how that then he should shortly be installed into that glory which was due unto him : so also it follows, viz. “Jesus knowing,” that is, was then actually taking into his mind, “that the Father had given all things into his hands ;” that is, that all power in heaven and earth was his, so soon as he should set footing in heaven : thus he considered both whither he was to go ; and there, what he was to be.

II. But what was Christ's heart most upon, in the midst of all these elevated meditations ? Not upon his own glory so much, though it is told us, that he considered that thereby his love might be the more set forth to us, but upon occasion of these thoughts, his heart ran out in love towards his own : “having loved his own,” says the first verse, a word denoting the greatest nearness, dearness, and intimacy, founded upon propriety. The elect are Christ's own, a piece of himself : “he came unto his own,” John i. 11. The word shows that he reckons them his own by a near propriety, that is,

his own children, his own members, his own wife, his own flesh. And he considers, that though he was to go out of the world, yet they were to be in the world ; and therefore it is on purpose added, “ which were in the world,” that is, to remain in this world. He had others of his own who were in that world unto which he was going, even the “ spirits of just men made perfect,” whom as yet he had never seen. One would think that when he was meditating upon his going out of this world, his heart should be all upon his Abrahams, his Isaacs, and his Jacobs, whom he was going to : no, he takes more care for his own, who were to remain here in this world, a world wherein there is much evil, as he himself says, John xvii. 15, both of sin and misery, and with which, they, whilst in it, could not but be defiled and vexed. This is it which draws out his affection towards them, even at that time when his heart was full of the thoughts of his own glory. And then let us consider the extent of his love, which is the main thing to be also used for the present purpose : “ having loved his own, he loved them unto the end.” This is spoken, to show the constancy of his love, and what it would be when he should be in his glory. “ To the end,” that is, unto the perfection of love, says Chrysostom : having begun to love them, he will perfect and consummate his love to them. And to the end, that is, for ever. So in the Greek the phrase is sometimes used ; and so by the evangelist the phrase is here used in a suitableness also to the scripture phrase—“ He will not always chide, nor reserve anger for ever,” Psa. ciii. 9 ; so we translate it, but in the original it is, “ He reserves not anger unto the end.” So that the

scope of this speech is to show how Christ's heart and love would be towards them, even for ever, when he should be gone unto his Father ; as well as it was to show how it had been here whilst on earth, unto this time, as some expound it ; they being his own, and he having loved them, he alters, he changes not, and therefore will love them for ever.

III. And then, to testify thus much by a real testimony, what his love would be in heaven to them, the evangelist shows, that when he was in the midst of all those great thoughts of his approaching glory, and of the sovereign estate which he was to be in, he then took water and a towel, and washed his disciples' feet. This to have been his scope, will appear, if you observe but the coherence of the narration. In the third verse, it is said, that " Jesus knowing that the Father had given all things into his hands ;" then, ver. 4, " he riseth from supper, and lays aside his garments, and took a towel and girded himself ;" ver. 5 ; " after that, he poured water into a bason, and began to wash his disciples' feet," &c. : by which relation, and putting things thus together, it is evident that the evangelist's scope was to hold forth unto us, that then, when Christ's thoughts were full of his glory, and when he took in the consideration of it unto the uttermost, even then, and upon that occasion, and in the midst of those thoughts, he washed his disciples' feet. And what should Christ's meaning in this be, but that, whereas when he should be in heaven, he could not make such outward visible demonstrations of his heart, by doing such mean services for them ; therefore, by doing this in the midst of such

thoughts of his glory, he would show what he could be content to do for them, when he should be in the real and full possession of it ; so great is his love unto them. There is another expression of Christ's like unto this, in Luke xii. 36, 37, which confirms this to be his meaning here, and further, also, to be his very heart in heaven. At verse 36, he compares himself to a bridegroom, who is to go to heaven unto a wedding feast ; who hath servants on earth, who stand all that while here below, as without, waiting for him ; at which, because they wait long, they therefore might think much : Christ adds, " Verily, I say unto you, that when the bridegroom returns," refreshed with wine and gladness, " he shall gird himself, and make them sit down to meat, and will come forth and serve them." The meaning is not as if Christ served at the latter day, or now in heaven, those that sit down there, but only it is an over abundant expression in words, as here, in a real instance, to set forth the overflowing love that is in his heart, and withal the transcendent happiness that we shall then enjoy, even beyond what can be expected by us ; he utters himself therefore, by an unwonted thing not heard of, that the Lord should serve his servants, and wait on them that waited for him. And it is to show his heart to them, and what he could be contented to do for them. So that, from both laid together, you see what his heart was before he went to heaven, even amidst the thoughts of all his glory ; and you see what it is, after he hath been in heaven, and greatedened with all his glory, even content to wash poor sinners' feet, in the one and in the other ; to serve them that come to him, and wait for him.

IV. But what was the mystery of this his "washing their feet?" It was, as to give them an example of mutual love and humility, so to signify his washing away their sins: thus, in the 8th and 10th verses, he himself interprets it. So as he would signify thus much thereby, that those sinners who will come to him when in his glory, he will wash away all their sins, according to Eph. v. 25—27. "He loved his church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, that he might present it to himself a glorious church, not having spot or wrinkle," &c.

This specimen or declaration of his mind, we have from this his behaviour, at this his last farewell. Let us next take a survey of the drift of that long sermon which he made at his farewell, and we shall find the main scope thereof to be further to assure his disciples of this, namely, what his heart, when in heaven, would be unto them in his absence, and that will make a second demonstration.

It were too long a work to insist on each particular; but certainly no loving husband ever endeavoured more to satisfy the heart of his spouse during his absence, than Christ doth his disciples' hearts; and in them, all believers. For take that along, once for all, that what Christ said unto them, he says unto us, as in John xvii. that speech implies: "I pray not for them only, but for those also that shall believe through their word." And as what he prayed for them was for all believers; so, likewise, what he then spake into them also.

First, He lets them see what his heart would

be unto them, and how mindful of them when in heaven, by that business which, he professeth, he went thither to perform for them : concerning which, observe—1. That he lovingly acquaints them with it aforehand what it is which argued care and tenderness, as from a husband unto a wife it doth. And therein how plain-heartedly doth he speak, even as one who would not hide any thing from them ? “ I tell you the truth of it, it is expedient for you that I go away,” John xvi. 7. And, 2. He tells them, it was for them and their happiness : “ I go to send you a Comforter,” whilst you are in this world, “ and to prepare a place for you,” John xiv. 2. when you shall go out of this world : “ There are many mansions in my Father’s house,” and I go to take them up for you, and to keep your places for you till you shall come thither. And therein again, how openly and candidly doth he speak to them ! “ If it had been otherwise,” says he, “ I would have told you.” You may believe me, I would not deceive you, for all the glory I am to have in that place to which I am going. Whom would not this openness and frankness of heart persuade ? But then, 3. The business itself being such as is so much for us, and our happiness ; how much more doth that argue the thing in hand ! And, indeed, Christ himself doth fetch from thence an argument of the continuance of his love to them. So ver. 3. “ If I go to prepare a place for you,” if that be my errand, then doubt not of my love when I am there ; all the glory of the place shall never make me forget this my business. When he was on earth, he forgot none of the business for which he came

into the world : shall " I not do my Father's business ?" said he, when he was a child—yes, and he did it to the utmost, by fulfilling all righteousness. Surely therefore, in like manner, he will not forget any of that business which he is to do in that other world, it being the more pleasant work by far. And as I showed in the former discourse, out of Heb. vi. 20. " He is entered as a fore-runner ;" a harbinger, to take up places there for us ; and if it could be supposed possible, he himself might forget us, yet, our names being all written in heaven round about him, and continually before his eyes written there, not only by God's election, so Heb. xii. 22, 23. " Ye are come to mount Sion, and to the heavenly Jerusalem, and to the church of the first-born, which are written in heaven ; and to Jesus, and to the blood of sprinkling," &c. but he himself having entered thither as a harbinger, he hath scored them up anew with his blood, over every mansion there, which he takes up for any. Yea, he carrieth their names written in his heart, as the high-priest did the names of the ten tribes on his breast, when he entered into the holy of holies, and all this to make sure he should remember us. And he sits in heaven on purpose to see to it, that none other should take their rooms over their heads ; and, therefore, salvation is said to be " reserved in heaven for them," 1 Pet. i. 4. that is, kept on purpose for them by Jesus Christ. The evil angels had places there once, but they were disposed of unto others over their heads, as the land of Canaan was given Moses from the Canaanites : the reason of which was, because they had not Christ there to be a mediator for them, as we have.

Then, again, to manifest his mindfulness of them, and of all believers else, he further tells them, that when he should be in his glory, and should have once despatched that business for them, and made heaven ready for them, and all the rest of his elect who are to come, that then he means to come again to them. So chap. xiv. 3., "If I go and prepare a place for you, I will come again," which is a mere expression of love, for, if he had pleased, he might have ordered it to have sent for them to him, but he means to come for them himself; and this, when he is warm, as we speak, and in the height and midst of his glory in heaven; yet he will, for a time, leave it, to come again unto his spouse. And what is it for? 1. To see her: "I will see you again," and your heart shall rejoice. 2. To fetch her: so, "I will come again, and receive you to myself." He condescends to the very laws of bridegrooms; for, notwithstanding all his greatness, no lover shall put him down in any expression of true love. It is the manner of bridegrooms, when they have made all ready in their fathers' houses, then to come themselves and fetch their brides, and not to send for them by others, because it is a time of love. Love descends better than ascends; and so doth the love of Christ, who, indeed, is love itself, and therefore comes down to us himself: "I will come again, and receive you unto myself," says Christ, "that where I am, you may be also." That last part of his speech gives the reason of this his condescending, and withal betrays his entire affection. It is as if he had said, The truth is, I cannot live without you; I shall never be quiet till I have you where I am, that so

we may never part again, that is the reason of it. Heaven shall not hold me, nor my Father's company, if I have not you with me, my heart is so set upon you; and if I have any glory, you shall have part of it. So, verse 19, "Because I live, ye shall live also." It is a reason, and it is half an oath besides: "As I live," is God's oath; "because I live," says Christ: he pledges his life upon it, and desires to live upon no other terms: "He shall live to see his seed," &c., Isa. liii. 11. And yet further, the more to express the workings and longings of his heart after them all that while, he tells them, it shall not be long ere he doth come again to them. So, John xvi. 16., "Again, a little while, and ye shall see me; a little while, and ye shall not see me." Which "not seeing him," refers not to that small space of absence whilst dead, and in the grave; but rather, unto that after his last ascending, forty days after his resurrection, when he should go away, not to be seen on earth again, until the day of judgment. And from that ascension, "but a little while," says he, "and ye shall see me again;" namely, at the day of judgment. Thus, Heb. x. 37., it is expressly said, and that place may interpret this, "Yet a little while, and he that shall come will come, and will not tarry." The words in the Greek are, "a little while as may be." Though long for the time in itself, yet, as little while as may be, in respect of his affection and desire, without the least delaying to come; he will stay not a moment longer than till he hath despatched all our business there for us. And then, the doubling of the phrase, "coming, he will come," implies vehemency of desire to come, and that his mind is

always upon it; he is still coming—he can hardly be kept away. Thus, in the Hebrew, the doubling of the phrase signifies an urgency, vehemency, and intenseness of some act—as, “expecting, I have expected; desiring, I have desired; so, “coming, he will come.” And as not content with these expressions of desire, which are full enough to show his longing, he adds, over and above all these, “and will not tarry;” and all to signify the infinite ardency of his mind towards his elect below, and to have all his elect in heaven about him. He will not stay a minute longer than needs must; he tarries only till he hath, throughout all ages, by his intercession, prepared every room for each saint, that he may entertain them all together, and have them all about him.

Further: what his heart would be towards them in his absence, he expresses by the careful provision he tells them he would make for them, and the order he takes for their comfort in his absence. “I will not leave you, as orphans,” John xiv. 18, so the word means: I will not leave you like fatherless and friendless children, at sixes and sevens. My Father and I have but one only friend, who lies in the bosom of us both, and proceedeth from us both, the Holy Ghost; and him, in the mean time, I will send unto you. Doing herein as a loving husband useth to do in his absence, even commit his wife to the dearest friend he hath; so doth Christ: “I will pray the Father,” says he, “and he shall give you another Comforter,” verse 16; and chap. xvi. 7. he saith, “I will send him to you,” who,

1. Shall be a better Comforter unto you than

I am to be in this kind of dispensation, which, whilst I am on earth, I am bound up towards you in. So in 1 John vi. 7. he intimates, "It is expedient that I go away; for, if I go not away, the Comforter will not come;" who, by reason of his office, will comfort you better than I should do, with my bodily presence. And this blessed Spirit, as he is the earnest of heaven, as the apostle speaks, so he is the greatest token and pledge of Christ's love, that ever was; and such a one as the world cannot receive, as Christ there speaks.

2. He tells them that all the comfort he shall speak to you all that while, will be but the expression of my heart towards you: for he comes not of himself, but "I must send him," John xvi. 7, "so he will speak nothing of himself, but whatsoever he shall hear, that shall he speak," ver. 13; and that will be all from me. So, ver. 14, he says, "He shall receive of mine, and shall show it unto you." Him, therefore, I shall send on purpose to be in my room, and to execute my place to you, my bride and spouse, and he shall tell you, if you will listen to him, and not grieve him, nothing but stories of my love. So it is there: "He shall glorify me," namely, to you, for I shall be in myself glorified in heaven. All his speech, in your hearts, will be to advance me, and to greaten my worth and love unto you; and it will be his delight to do it. And he can come from heaven in an instant, when he will, and bring you fresh tidings of my mind, and tell you the thoughts I last had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tells you them. And therefore, in that 1 Cor. ii, by

“having the Spirit,” ver. 12, we are said, to “have the mind of Christ,” ver. 16. For he dwelleth in Christ’s heart, and also ours, and lifts up, from one hand to the other, what Christ’s thoughts are to us, and what our prayers and faith are to Christ. So that you shall have my heart as surely, and as speedily, as if I were with you ; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both ; and if either, you shall be assured of my love thereby. And whereas, says he, you have the Spirit now in your hearts, so chap. xiv. 17. “He now dwells in you,” yet, after my ascension, he shall be in a further measure in you, as it follows there. And “at that day you shall know,” namely, by his dictate, “that I am in my Father, and ye in me, and I in you,” ver. 20. he will tell you, when I am in heaven, that there is as true a conjunction between me and you, and as true a dearness of affection in me towards you, as is between my Father and me ; and that it is as impossible to break this knot, and to take off my heart from you, as my Father’s from me, or mine from my Father.

3. And then you shall be sure that what he says of my love to you, is all true, “for he is the Spirit of truth,” chap. xvi. ver. 13. as also ch. xiv. 16, 17. which Christ speaks of him as he is our Comforter. And as you believe me when I tell you of my Father, because I come from him ; so you may believe him in all that he says of me, and of my love to you, for he comes from me.

Ay, but might they say, Will not he also leave ~~us~~ for a time as you have done ? No, says Chris-

“The Father shall give you another Comforter, and he shall abide with you for ever,” ch. xiv. 16. Christ speaks that in opposition to himself; he himself had been a comforter unto them, but he was now to be absent; but not so the Spirit, “He shall be with you for ever;” and as he is “now without you,” so he “shall be in you,” ver. 17.

4. This were not enough to assure them how his heart would be affected towards them, he assures them he will give them daily experience of it. Do but try me, says he, when I am gone, and that by sending me word, upon all occasions, what you would have me to do for you, and I have left my Spirit to be your secretary, and the inditer of all your petitions, “Hitherto you have asked nothing,” that is, little, “in my name:” he blames them that they have asked him no more to do for them, “but now ask and ye shall receive.” And so if otherwise you will not believe, yet you shall believe your own eyes; ask, and you shall see yourselves answered presently. “Believe me,” says he, “for the very works’ sake,” John xiv. 11. He speaks it of the works he would do for them, in answer to their prayers when he was gone; which should be as so many epistles of his heart, returned in answer unto theirs. For it follows, “He that believeth on me shall do greater works than I, because I go to my Father,” ver. 12. So that it is manifest, he spake of the works done after his ascension, by the apostles and believers. And how were they to get and procure them to be done? by prayer: so it follows, “And whatsoever ye shall ask in my name, that will I do,” ver. 13. And again he says in ver. 14. “If ye shall ask

any thing in my name, I will do it." Let me but hear from you, be it every week, every day, every hour, you shall be sure of an answer : " Open your mouths wide, and I will fill them." And those your prayers shall be as continual tokens both of your hearts towards me, and my answers shall be the like of mine to you. And yet because Christ bidding them to direct (their letters) their prayers to the Father, only to send them in his name, as John xvi. 23 and therefore so they might perhaps not so clearly come to know and discern that his heart was in the answer to them, but his Father's hand only, therefore he adds twice in John xiv. " I will do it—I will do it." He speaks like one as forward to do for them, as his Father is, or should be; and as desirous to have them know and take notice of his hand in it. And it is as if he had said, Though you ask the Father in my name, yet all comes through my hands, and I must do it, " and I will do it : " there must be my hand to the warrant for every thing that is done, and my heart shall not be wanting.

5. Yet further to evidence his love, he not only bids them thus to pray to him, and in his name, upon all occasions, but he assureth them, that he himself will pray for them : and observe but the manner of his telling them this, it is, in the most insinuating, persuasive way of expression, to convey his heart to them, that men use to utter, when they would intimate the deepest care and purpose to do a thing : " At that day," namely, after his ascension, " ye shall ask, &c., and I say not unto you, that I will pray the Father for you," no, not I. John xvi. 26. I

mentioned it in the other treatise, I will but add this illustration to it. It is such a speech as men use when they would express the greatest reason that another hath to rest confident and assured of their love: "I do not love you, no, not I." It is an expressing a thing by its contrary, which is most emphatical. As when a man hath the greatest good turn done him that can be, we use to say, "You are shrewdly hurt." It is such an expression as Paul used to the Corinthians: I converted your souls when you thought not of it; "I caught you with guile, forgive me this wrong." So says Christ here, "I say not that I will pray for you;" when the truth is, that it is the chief work that he doth in heaven; "He liveth ever to intercede:" as he ever lives, so to intercede ever, and never to hold his peace till sinners are saved. But the work of Christ in heaven is a subject that deserves, and would take up, a distinct and large discourse by itself; I will therefore speak no more of it now, neither will I mention any other particulars out of this his sermon. Read but over those three chapters, xiv. xv. and xvi., for in them you have the longest sermon of his that is recorded; and he stood the longest upon this theme of any other, because indeed his heart was more in it than in any point that he ever preached on. Only, if any object and say, he spake all this to his disciples, to quiet and pacify them, and so more in respect to their trouble, than otherwise he would have spoken, then

6. Read but the next chapter, (xvii.) and you shall see, that he presently goes apart and alone to his Father, and speaks over all again unto him, that which he had said unto them.

He says as much behind their backs *of them*, as he had said before their faces *to them*. Read it and you will find that he was the same absent, as present with them. He was, therefore, not only hearty in what he had said, but his heart was full of it. That chapter, you know, contains a prayer put up just before his suffering, and there he makes his will, and his last request, for in such a style it runs, "Father, I will," ver. 24. which will he is gone to see executed in heaven. And Arminius said true, that this prayer is left us by Christ, as a summary of his intercession for us in heaven; he spake as he meant to do in heaven, and indeed as if he were now in heaven, as having done his work, and now come to demand his wages: "I have finished thy work," &c. says he, ver. 4. And whereas he speaks a word or two for himself in the first five verses, he speaks five times as many for them, for all the rest of the chapter is a prayer for them. He useth all kind of arguments to move his Father for his children. "I have finished the work which thou gavest me to do," says he; and to save them is thy work, which remains to be done for me by thee: and "they are thine, and thou gavest them me;" and I commend to thee but thine own. "And all mine are thine, and thine are mine." He insinuates, that he of himself had not added a man, but useth all his interest only for those whom the Father had given him: and what a motive is this! and he professeth he will not open his mouth for a man more. "I pray not for the world," says he, I will not open my lips for any one son of perdition; but I employ all my blood, my prayers, and my whole interest

with thee, but for those thou thyself hast given me. And, says he, though thou hast given me a personal glory which I had before the world was, yet there is another glory, which I account of almost as much; and that is, in their being saved, "I am glorified in them," ver. 10. "and they are my joy," ver. 13. and therefore, I must have them "with me wherever I am," ver. 24. Thou hast set my heart upon them, and hast loved them thyself, as thou hast loved me; and thou hast ordained them to be one in us, even as we are one, and therefore I cannot live long asunder from them. I have thy company, but I must have theirs too: "I will that they be where I am," ver. 24. If I have any glory, they must have part of it. So it follows in the fore-named verse, "That they may behold the glory which thou hast given me." He speaks all this as if he had been then in heaven, and in possession of all that glory, and therefore is to be taken as an expression of his heart in heaven.

CHAP. II.—*Demonstrations from passages, and expressions after his resurrection.*

These demonstrations have been taken from his behaviour and sermon before his death, even at his first breaking of his mind unto his disciples, concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his resurrection; whence a further indication of his heart, how it would stand towards sinners when he should be in heaven, may be taken, and his love demonstrated. For his resurrection was his first step unto his glory, and indeed an entrance into it; when he laid down his body, he

laid down all earthly weaknesses, and passions of flesh and blood. "It was sown," as ours is, "in weakness;" but with raising of it up again, he took on him the dispositions and qualifications of an immortal and glorious body. "It was raised in power." And "the days of his flesh," or frail estate, as the author of the epistle to the Hebrews, by way of distinction, speaks, were past and over, at his resurrection; and the garment of his body was new dyed, and endowed with many qualities; and thereby it was made of a stuff fit to bear and sustain heaven's glory, and therefore, what now his heart upon his first rising shall appear to be towards us, will be a certain demonstration what it will continue to be in heaven. And to illustrate this the more, consider, that if ever there were a trial taken, whether his love to sinners would continue or not, it was then at his resurrection; for all his disciples, especially Peter, had carried themselves the most unworthily towards him in that interim that could be; and this, then, when he was performing the greatest act of love, namely, dying for them, that ever was shown by any. And, by the way, so God often orders it, that when he is in hand with the greatest mercies for us, and bringing about our greatest good, then we are most of all sinning against him; which he doth, to magnify his love the more. You know how they all forsook him; and in the midst of his agony in the garden, in which he desired their company, merely for a relief unto his sadded spirit, they slept, and lay like so many blocks, utterly senseless of his dolours, which, had they had any friendly sympathy of, they could never have done: "Could you not watch with

me one hour?" And then you know how foully Peter denied him with oaths and curses: and, after that, when he was laid in the grave, they are giving up all their faith in him—"We trusted it should have been he," say two of them, "that should have redeemed Israel," Luke xxiv. 21. They make question, whether he was the Messiah or not. Now, then, when Christ came first out of the other world, from the dead, clothed with that heart and body which he was to wear in heaven, what message sends he first to them? We should all think, that, as they would not know him in his sufferings, so he would now be as strange to them in his glory; or, at least, his first words shall be to rate them for their faithlessness and falsehood: but here is no such matter; for his first word concerning them is, "Go tell my brethren," &c. John xx. 17. You read elsewhere, how that it is made a great point of love and condescension in Christ so to entitle them: "He is not ashamed to call them brethren," Heb. ii. 11. Surely, his brethren had been ashamed of him. Now, for him to call them so, when he was first entering into his glory, argues the more love in him towards them. He carries it, as Joseph did in the height of his advancement, when he first broke his mind to his brethren: "I am Joseph, your brother," Gen. xlv. 4. So Christ says here, "Tell them you have seen Jesus their brother;" I own them as brethren still. This was the first compellation. But then what was the message itself, that he would first have delivered unto them?—That I, says he, "ascend to my Father, and to your Father." A more friendly speech by far, and arguing infinitely more love, than that of Joseph's

did, though that was full of compassion; for Joseph, after he had told them he was their brother, adds, "whom you sold into Egypt:" he reminds them of their unkindness, but not so Christ; not a word of that, he reminds them not of what they had done against him. Poor sinners, who are full of the thoughts of their own sins, know not how they shall be able, at the latter day, to look Christ in the face, when they shall first meet with him; but they may relieve their spirits against this care and fear, by Christ's behaviour now towards his disciples, who had so much sinned against him: be not afraid, "your sins will be remembered no more." Yea, further, you may observe, that he reminds them not so much of what he had been doing for them; he says not, Tell them I have been dying for them, and they little think what I have suffered for them—not a word of that neither; but still his heart and his care is upon doing more. He looks not backward to what is past, but forgets his sufferings, as "a woman her travail, for joy that a man-child is born." Having now despatched that great work on earth for them, he sends them word that he is hastening to heaven as fast as he can, to do another. And, though he knew he had business yet to do on earth, that would hold him forty days longer, yet, to show that his heart was long and eagerly desirous to be at work for them in heaven, he speaks in the present tense, and tells them, "I ascend." And he expresses his joy to be, not only that he "goes to his Father," but also, that he goes to "their Father," to be an Advocate with him for them, of which I spoke afore. And is, indeed, Jesus, our brother, alive? and doth he call us

brethren ? and doth he talk lovingly of us ?—whose heart would not this overcome !

But this was but a message sent his disciples, before he met them ; let us next observe his carriage and speech at first meeting together. When he came first among them, this was his salutation, “ Peace be unto you,” ver. 19 ; which he reiterates, ver. 21 ; and it is all one with that former speech of his, used in that his parting sermon : “ My peace I leave with you.” After this, he breathes on them, and conveys the Holy Ghost, in a further measure, unto them, so to give an evidence of what he would do yet more plentifully in heaven ; and the mystery of that his breathing on them, was to show that this was the utmost expression of his heart, to give them the Spirit, and that this expression came from the very bottom of his heart, as a man’s breath doth ; and this it holds forth, as well as that the Holy Ghost proceeds from him as well as from the Father, which was also the meaning of it. And to what end doth he give them the Spirit ? not for themselves alone ; but that they by the gifts and assistance of that Spirit might forgive men’s sins, by converting them to him—“ Whose sins soever ye remit,” namely, by your ministry, “ they are remitted to them.” His mind, you see, is still upon sinners, and his care for the conversion of their souls. And, therefore, in another evangelist, his last words recorded are these : “ Go ye into all the world, and preach the gospel unto every creature ; he that believeth shall be saved,” &c. Mark xvi. 15. And, in Luke xxiv. 46, 47, his last words on earth, recorded, are, “ Thus it behoved Christ to suffer, and to

rise, that repentance and remission of sins should be preached among all nations ;” and adds, “ beginning at Jerusalem,” where he had been, but a very few days before, crucified. Of all places, one would have thought he would have excepted that, and have charged them to pass it by—but he bids them begin there : let those have the fruit and benefit by my death, who were the actors in it. And, to that end, he also says, “ Behold, I send you the promise of my Father,” &c. ver. 49. Another time, he appears to two of them, and then indeed he rates them, saying, “ O ye fools, and slow of heart ;” but for what is it ? Not for that they had forsaken him, but only because they would not believe on him—for no other sin ; so it follows, “ O ye fools, and slow of heart to believe,” Luke xxiv. 25. And so elsewhere we find him glad when any do believe, as John xi. 15. And, after that, he appears to all the eleven, and upbraids them, the text says, but with what ?—with their unbelief and hardness of heart ; still because they believe not : so ver. 41. No sin of their’s troubled him but their unbelief ; which shows how his heart stands, to desire nothing more than to have men believe in him ; and this now, when glorified. Afterwards he meets with Thomas, and scarcely chides him for his gross unbelief ; only tells him, it was well that, “ having seen, he believed ;” but pronounceth them more blessed, “ who, though they have not seen, yet believe :” and so he is reproved, John xx. 29. Another time he shows himself to his disciples, and particularly deals with Peter, but yet tells him not a word of his sins, nor of his forsaking him, but only goes about to draw from him a testimony of his love to himself ;

“Peter, lovest thou me?” John xxi. 15. Christ loves to hear that note; full well do those words sound in his ears, when you tell him you love him, though he knows it already, as Peter tells him, “Thou knowest all things, thou knowest I love thee,” and this, Christ puts him thrice upon. And what was Christ’s aim in drawing this acknowledgment of love from Peter to him, but only to put an engagement upon Peter, that, if he loved him, as he professed, and would ever show it, then, to “feed his lambs?” This is the great testimony that he would have Peter to show his love in, when he should be in heaven; and this is the last charge he gives him. Which how great a testimony is it, to show how his own heart was affected, and what his greatest care was upon? His heart runs altogether upon his lambs, upon souls to be converted. He had said before, “Sheep I have, which are not of this fold, them I must bring in,” John x. 16, and he left his apostles to do it; but this was a more moving and affectionate expression by far, for sheep can shift for themselves, but poor little lambs cannot; therefore Christ says unto Peter, “Feed my lambs:” he calls them such, even as John, to express the more love unto those he writes to, calls them, “My little children.” And to what end doth the evangelist record these things of him, after his resurrection? One of the evangelists, who recorded them, informs us: in John xx. 30, it is said, that “Jesus did many other signs,” namely, after his resurrection; for, in the midst of the story of those things done after his resurrection, it is he speaks these words, “which are not written in this book,” but partly recorded by other evangelists,

and partly concealed, “but these things are written, that ye might believe that Jesus is the Christ;” that is, these things done after the resurrection; that so you might come to him as to the Messiah, the Saviour of the world, as willing to entertain sinners; and, therefore, the most of those things recorded, do tend to show Christ’s heart and behaviour towards sinners, after he was risen, that so we might believe on him, and that, “believing, we might have life through his name.”

CHAP. III.—*Demonstrations from passages in and after his ascension into heaven.*

LET us view Christ next in his very ascending, his carriage then also will further assure our hearts of this. Luke xxiv. 50., it is said, “He lifted up his hands, and blessed them;” and, to put the greater emphasis upon it, and that we might the more observe it, as having some great mystery in it, ver. 51, it is added, “and whilst he blessed them, he was parted from them, and carried up into heaven.” This benediction Christ reserved to be his last act; and what was the meaning of it, but, as I have before shown, to bless them, even as God blessed Adam and Eve, bidding them increase and multiply, and so blessing all mankind that were to come of them. Thus doth Christ, in blessing his disciples, bless all those that shall believe through their word, unto the end of the world. I only add this to the illustration of it here: this mystery is interpreted by Peter, Acts iii. 26 when speaking to the Jews; he says, “Unto you, first, God, having raised up his Son Jesus, sent him to bless you;” and how?—“in turning away every one of you from his iniquities;” and so, for-

giving of them ; for, “ Blessed is the man whose sin is forgiven.” Thus, at his ascending.

In the next place, let us consider what Christ did when he was come to heaven, and exalted there ; how abundantly did he there make good all that he had promised in his last sermon ?

I. He instantly poured out his Spirit, and that richly, as the apostle to Titus speaks. And he, “ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath showed forth this which ye now see and hear,” says the apostle, in his first sermon after, Acts ii. 33. Christ then received it, and visibly poured him out. So, Eph. iv. 8. it is said, “ He ascended up on high, and gave gifts unto men ;” “ for the work of the ministry,” ver. 12 ; and “ for the jointing in of the saints, to the increase of the body of Christ,” ver. 16 ; that is, for the converting of elect sinners, and making them saints. And the gifts there mentioned, some of them remain unto this day, in pastors, teachers, &c. ; and this Spirit is still in our preaching, and in your hearts, in hearing, in praying, &c. ; and persuades you of Christ’s very love, to this day ; and is in all these the pledge of the continuance of Christ’s love still, in heaven, unto sinners. All our sermons, and your prayers, are evidences to you, that Christ’s heart is still the same towards sinners, that ever it was ; for the Spirit who assists in all these, comes in his name, and in his stead, and works all by commission from him. And do none of you feel your hearts moved in the preaching of these things, at this and other times ? And who is it that moves you ? It is the Spirit, who speaks in Christ’s name, from

heaven, and by him Christ himself is said to "speak from heaven," Heb. xii. 25. And when you pray, it is the Spirit who indites your prayers, and who "makes intercession for you, in your own hearts," Rom. viii. 26; which intercession of his is but the evidence and echo of Christ's intercession in heaven. The Spirit prays *in* you, because Christ prays *for* you. He is an Intercessor on earth, because Christ is an Intercessor in heaven; and he did take of Christ's words, and used the same that he before had uttered, when he spake in and to the disciples the words of life. So he takes of Christ's prayers also, when he prays in us; he takes but the words, as it were, out of Christ's mouth, or heart rather, and directs our hearts to offer them up to God. He also follows us to the sacrament, and in that glass shows us Christ's face smiling on us, and through his face his heart; and thus helping us to a sight of him, we go away rejoicing that we saw our Saviour that day.

II. All those works, both of miracles and conversion of sinners, in answer to the apostle's prayers, are a demonstration of this. What a handsel* had Peter's first sermon after Christ's ascension, when three thousand souls were converted by it? The apostles, you know, went on to preach forgiveness through Christ, and in his name, and to invite men to him; and what signs and wonders did accompany them, to confirm that their preaching! and all were the fruits of Christ's intercession in heaven: so that what he promised, John xiv. 12. as an evidence of his minding them in heaven, was abundantly fulfilled. They, upon their asking,

* The money taken for the first sale.

did greater works than he," so, Acts iv. 29, 30, we read at the prayers of Peter. And Heb. ii. 3, 4. the apostle makes an argument of it, "How shall we escape," says he, "if we neglect so great salvation, which, at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs, and wonders, and with divers miracles?" &c. Yea, let me add this,—take all the new testament, and all the promises in it, and expressions of Christ's love, they all were written since Christ's being in heaven, by his Spirit, and that, by commission from Christ, and, therefore, all that you find therein you may build upon, as his very heart; and thereby see, that what he once had said on earth, he repealeth not a word thereof, now he is in heaven; his mind continues the same. And the consideration hereof may add a great confirmation to our faith in the matter in hand.

III. Some of the apostles spake with him since, even many years after his ascension. Thus John and Paul, of which the last was in heaven with him, and they both do give out the same thing of him. Paul heard not one sermon of Christ's, that we know of, whilst on earth, and received the gospel from no man, apostle or other, but by the immediate revelation of Jesus Christ, from heaven, as he speaks, Gal. i. 11, 12. He was converted by Christ himself from heaven, by immediate speech and conference of Christ himself with him; and this, long after his ascension. And in that one instance, Christ abundantly showed his heart and purpose to continue to all sorts of sinners, to the end of the world.

Thus, in two places, that great apostle telleth us ; the first is, 1 Tim. i. 13, “ I was a persecutor, a blasphemer, but I obtained mercy, and the grace of our Lord,” namely, Jesus Christ, “ was exceeding abundant :” and upon this, he declares, from Christ’s own mouth, who spake to him from heaven, that this is the most faithful saying that ever was uttered—“ That Christ came into the world to save sinners, whereof I am chief,” ver. 15. And, to testify that this was the very scope of Christ in thus converting Paul himself, and was Paul’s scope also in the narration thereof in that place, to show so much, appears by what follows, ver. 16 : “ For this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long-suffering, for a pattern to all them that should hereafter believe on him unto life everlasting.” It is express, you see, to assure all sinners, to the end of the world, of Christ’s heart towards them ; this was his drift. “ For this very cause,” says Paul. The second place I allege in proof of this, is the history of Paul’s conversion, where he carefully inserts the very words that Christ himself spake to him from heaven, which were these : “ I have appeared unto thee for this purpose, to make thee a minister and a witness,—to send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me,” Acts xxvi. 16, 18. Brethren, these are Christ’s own words, since he went to heaven, and he tells Paul he appeared unto him to testify thus much. This for Paul’s conference with him

Then, again, sixty years after his ascension, did the apostle John receive a revelation from him, even when all the other apostles were dead, (for that book was written after all their deaths,) and that revelation is said to be “the revelation of Jesus Christ,” chap. i. 1, in a more immediate manner than any other of the apostle’s writings. And you read that Christ himself appeared to him, and said, “I am he that was dead, and am alive, and live for evermore,” chap. i. 18. Now, let us consider Christ’s last words, in that his last book, (the last that Christ hath spoken to us on earth since he went to heaven, or that he is to utter till the day of judgment); you have them in the last chapter, ver. 16 : “I, Jesus, have sent mine angel to testify unto you these things in the churches : I am the root and the offspring of David :—and the Spirit and the bride say, Come ; and let him that heareth say, Come : and let him that is athirst come : and whosoever will, let him take of the water of life freely.” They are the latter words I cite this place for. The occasion of those words was this : Christ being now in heaven, and having promised one day to come again, and fetch us all to heaven ; in the mean time, mark what an echoing, and answering of hearts, and of desires, there is mutually between him and us ; He from heaven, and believing sinners from below : earth calls upon heaven, and heaven calls upon earth, as the prophet speaks. The bride from earth says unto Christ, “Come to me ;” and the Spirit in the saints’ hearts below, says unto him also, “Come ;” and Christ cries out, as loud, from heaven, “Come ;” in answer to this desire of theirs : so that heaven and earth ring of it again.

“ Let him that is athirst come to me ; and let him that will come, come, and take of the waters of life freely.” This is Christ’s speech unto men on earth. They call him to come unto earth, to judgment ; and He calls sinners to come up to heaven unto him for mercy. They cannot desire his coming to them, so much as he desires their coming to him. Now, what is the meaning of this, that, upon their calling upon him to come, he should thus call upon them to come ? It is in effect, as if he had plainly uttered himself thus : I have a heart to come to you, but I must have all you, my elect that are to be on earth, come to me first. You would have me come down to you, but I must stay here till all that the Father hath given me be come to me ; and then you shall be sure quickly to have me with you ; hereby expressing how much his heart now longs after them. This to be his meaning, is evident by the words which he adds, ver. 20 : “ He which testifieth these things,” namely Christ, says, “ Surely, I come quickly.” And, if we observe how much by the bye, as it were, these words of Christ’s do come in, it makes them the more remarkable, to show his heart in uttering them. For this book was intended merely as a prophecy of the times of the gospel until Christ’s coming : unto which period of it, when John had brought that prophetic story, he brings in the bride longing for that coming of Christ : “ The bride says, Come ;” and no sooner says she so, but Christ breaks forth into the like, and says, “ Come,” unto her also ; yea, it puts the like observation upon it, that he had uttered the same words before, in the same book, Rev. xxi. 6 ; but, notwith-

standing, he will repeat them again, and have them to be his last words. All which shows how much his heart was, in this part of the gospel, to invite sinners to him, that now, when he is to speak but one sentence more till we hear the sound to judgment, he should especially make choice of these words. Let them, therefore, for ever stick with you, as being worthy to be your last thoughts when you come to die, and when you are going to him. He speaks, indeed, something else after them; but that which he says afterwards is but to set a seal unto these words and to the rest of the scriptures, whereof this is the chief. And yet further to show that these words were purposely singled out to be his last, and that he meant to speak no more till the day of judgment; he therefore adds a curse to him who should "add to them, or take from them." He adds, indeed, after that, another speech, but it is only to repeat his willingness to "come quickly," were all his elect but once come in to him; so ver. 20. And all this tends to assure us, that this is his heart, and we shall find him of no other mind until his coming again.

And, that you may yet the more consider them to have been thus purposely chosen by him to be his last words, to the end to make them stick with us, let me add another observation about them, which is, that, at another time, when he was upon earth, he, in like manner, singled out these very words, I mean the matter of them, as the conclusion and shutting up of many days' preaching. Thus, John vii. 37, "In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come to me and

drink." These words were spoken on the last day of the feast, after which he was to preach no more at that time, and for a good while after, unto them; and he had preached upon all the former days of the feast, as his manner was, and it was the great day of the feast, when he had the greatest audience: and you see, he chooses this for the last sentence of that his last sermon then; and when he would give them something at parting, as a *viaticum*,* which he would have them carry home with them to feed upon, above all the rest, these are his words, "If any man thirst, let him come unto me and drink;" which he himself interprets to be believing on him, ver. 38; and he stood up to speak this, yea, "he cried," says the text, with a more than ordinarily elevated voice, and with the utmost vehemency, to the intent that all might hear this above all sayings else; and thus, in like manner, at this time also, when he is to speak no more, but to hold his tongue for ever, till the day of judgment, nor is to write any more scriptures; he then sends his angel to testify these to be his last words; and this, although he had spoken them before. It was, therefore, assuredly done to show how much his heart was in them. They were his last words then, and they shall be mine in the closure of this discourse, for what further evidence can there be added to them?

* Provision for a journey.

THE
HEART OF CHRIST
IN HEAVEN,

TOWARDS SINNERS ON EARTH.

PART II.

“ For we have not an High Priest which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sin.”—Heb. iv. 15.

THE only use I shall make of these words is, to be a foundation unto the second part of that head or point of doctrine into which I have made an entrance ; which was to demonstrate the gracious inclination and temper of Christ’s heart towards sinners, now he is in heaven.

The extrinsical demonstrations of this, which I make the first part of it, are despatched : and for a ground-work to these more intrinsical demonstrations, which make a second part, I have chosen this text, as that which above any other speaks his heart most, and sets out the frame and workings of it towards sinners ; and that so sensibly, that it doth, as it were, take our hands, and lay them upon Christ’s breast, and lets us feel how

his heart beats, and his bowels yearn towards us, even now he is in his glory. The very scope of these words being manifestly to encourage believers, against all that may discourage them from the consideration of Christ's heart towards them now in heaven.

I shall open them so far as they seem to my present purpose.

I. All that may any way discourage us, he here calls by the name of infirmities, thereby meaning both—1. The afflictions, of what sort soever, persecutions, &c. from without—and the evil of sins, which do most of all discourage us from within. 2. That under infirmities, he means persecutions and afflictions, is manifest, not only because the word is often used in that sense, as 2 Cor. xi. 30. and xii. 5; but also it is plain that the phrase is here so intended, for his scope is to comfort them against what would pull from them their profession, as that foregoing exhortation, "Let us hold fast our profession," implies. Now those things which attempted to pull it from them, were their persecutions and oppositions from without. It appears also, because his argument here, of comforting them against these infirmities, is drawn from Christ's example, "In that he was in all things tempted as we are."

Yet by infirmities are also meant sins; for so in the process of this discourse he useth the phrase, and makes them the main object of our High Priest's pity; for in the next words, chap. v. 2. showing what the qualifications of the high priests under the law were, who were types of our great High Priest, he makes this one, suitable to this here mentioned, that he was to be one who could

“have compassion on the ignorant, and those that were out of the way;” that is, upon sinners, for sins are those ignorances, and goings astray from God; and then adds, “in that himself was clothed with infirmities;” that is, with sins. And although it is said here, that Christ was without sin in all, yet he was tempted by Satan unto all sorts of sins, even as we are. And that by infirmities, sins are mainly here intended, is yet more evident from the remedy propounded against them, which they are here encouraged to seek for at the throne of grace, namely, grace and mercy: “Therefore let us come boldly to the throne of grace, that we may find grace, and mercy to help in time of need:” so it follows in the next words. Grace to help against the power of sin, and mercy against the guilt and punishment of it; both which are the greatest discouragements to come boldly to that throne, and therefore he must needs intend those kinds of infirmities chiefly in this his encouragement and comfort given.

II. For a support against both these, he lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their infirmities, now he is in heaven, for of him advanced into heaven, he here speaks, as appeareth by ver. 14. And if the coherence with that verse be observed, we shall see that he brings in this narration of it purposely by way of preventing an objection, which might otherwise arise in all men’s thoughts, from that high and glorious description which he had given of him in ver. 14. “We have a great High Priest, who is passed into the heavens,” &c. He knew we would be apt

from this presently to think he may be too great an High Priest for us, to transact our affairs; and that this greatness of his might cause him to forget us, or, if he did remember us, and take notice of our miseries, yet "being passed into the heavens," and so having cast off the frailties of his flesh which he had here, and having clothed his human nature with so great a glory, he therefore cannot now pity us, as he did when he dwelt among us here below; nor be so feelingly affected and touched with our miseries, as to be tenderly moved to compassionate and commiserate us, for he is not now capable of a feeling of grief, and so, not of a fellow-feeling or sympathizing with us; his state and condition now is above all such affections; which affections, notwithstanding, are they that should put him upon helping us, heartily and cordially. And for him to be exposed to such affections as these, were a weakness, an infirmity in himself, which heaven hath cured him of. His power and glory is so great, that he cannot be thus touched, even as the angels are not: and he is "advanced far above all principalities and powers," Eph. i. 21.

This the apostle carefully anticipates; and it is the very objection which he takes away, "We have not an High Priest who cannot," &c. These two negatives do not only make an affirmative, but affirm more strongly; they make an affirmation contradictory to a contrary and opposite thought. Now, this speech of his is as much as if he should have said; Well! let heaven have made what alteration soever, upon his condition, in glorifying his human nature, which be it ever so free from fleshly passions, and instead of flesh be made

like heaven ; let him be ever so incapable of impressions from below, yet he retains one tender part, and bare place in his heart still unarmed, as it were, even to suffer with you, and to be touched if you be. The word is a deep one, " He suffers with you," he is as tender in his compassion to you, as ever he was ; that he might be moved to pity you, he is willing to suffer, as it were, one place to be left naked, and to be flesh still, on which he may be wounded with your miseries, that so he might be your merciful High Priest.

And whereas it may be objected that this were weakness, the apostle affirms that this is his power, and a perfection and strength, of love surely, in him, as the word in the Greek importeth ; that is, that makes him thus able and powerful to take our miseries into his heart, though glorified, and so to be affected with them as if he suffered with us ; and so to relieve us out of that principle, out of which he would relieve himself.

There are two things which the text gives me occasion to take notice of, and apart to handle.

First, more generally, that Christ's heart, now in heaven, is as graciously affected to sinners as ever it was on earth.

And, second, more particularly, the manner how. Or thus,

1. That he is touched with a feeling, or sympathizeth with us, as the word is.

2. The way how this comes to pass, even through " his having been tempted in all things like unto us."

In handling the first, I shall give those intrinsical demonstrations of it that remain ; and in handling the other, further open the text.

To come, therefore, first, to those intrinsical demonstrations of this doctrine, which I engraft upon these words, and doth indeed shoot naturally from them, namely, that the heart of Jesus Christ, now he is in heaven, is as graciously inclined to sinners as ever it was on earth.

CHAP. I.—*The first sort of intrinsical demonstrations, drawn from the influence all the three Persons have for ever into the heart of the human nature of Christ in heaven.*

The first sort of demonstrations shall be fetched from all the three Persons, and their several influence they have in Christ's heart in heaven, to incline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts:

1. That God hath given a perpetual command to Christ to love sinners.

2. That therefore his heart continues the same for ever.

For the first, God the Father hath given Jesus Christ a special command to love sinners; and hath withal implanted a merciful gracious disposition in his heart towards them. This I mention to argue it, because it is that which Christ alleges, John vi. 37. as the original ground of this disposition of his, not to cast out those who come to him: "For it is my Father's will," says he, in the following verses, "that I should perform that, which I came down from heaven for," ver. 38. And this lies still upon him, now he is in heaven, as much as ever: for "his will also is," says he, ver. 39. "that I should raise them up at the last day," so as it must needs continue the same till

then. And compare with this John x. 15—18, where, having discoursed before of his care and love to his sheep, “to give his life” for them, to know and own them, and “to bring them into the fold,” &c. he concludes at ver. 18. “This commandment have I received from my Father.” It is his will, says John vi.; and if a good son knows that a thing is his father’s mind and will, it is enough to move him to do it; much more if it be his express command. And in John x. he here further says, that it is the “command” which he had “received from the Father.” A command is a man’s will peremptorily expressed: so as there must be a breach, if it be not fulfilled; and such a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of God. First, That Christ should die for his sheep; in respect to which command, he continued so to love them whilst here, as to “lay down his life for them:” so John x. 15.—but then he took it up again, and is ascended into heaven. Therefore those other two things commanded him, do concern him when he is in glory; namely, to “receive all that come to him,” which is the second; and the third, to look that he “lose none of those for whom he died,” but to “raise them up.” And for these, his Father’s command lies as strictly on him, now he is in heaven, as for dying for them whilst he was on earth; “This command have I received from my Father, and this is his will.”

And, together with this command, God did put into his heart, as where he gives commands to his children, he ever useth to do, such an instinct of transcendent love towards them, as shall so

strongly incline him to perform it, that he shall need no more commands. He hath put such an especial love into him, as he hath put into the hearts of parents towards their own children, more than to all other men's children whom they see besides, although more beautiful and more witty than their own. And both this commandment, and this inclination of love towards them, we have at once expressed, Psa. xl. 8. where, giving the reason why he became our Mediator, and sacrificed himself, he not only says, "I come to do thy will, O God, but also, "Thy law is in my heart." In which speech both these two are mentioned : 1. That command I mentioned is there expressed, for it is called a law ; and, 2. It was a law wrought into suitable dispositions in his heart ; and therefore said to be a law in his heart.

You may easily conceive what law it was by the subject of it—his heart, which is put for the most tender affections.

It was no other than that law of love, mercy, and pity to poor sinners, which God gave him in charge, as he was to be Mediator. It was that special law which lay on him as he was the second Adam, like that which was given to the first Adam, over and above the moral law, not to eat the forbidden fruit ; such a law was this he there speaks of : it was the law of his being a Mediator and a sacrifice, for of that he expressly speaks, ver. 6, 7. over and besides the moral law, which was common to him with us. The word in the original is, "In the midst of my heart," to show it was deeply engraven : it had its seat in the centre ; it sat nearest, and was most inward in his heart.

Yea, and as that special law, of not eating the forbidden fruit, was to Adam a symbolical precept, as divines call it, given over and besides all the ten commandments, to be a trial, a sign or symbol of his obedience to all the rest; such was this law given unto Christ, the second Adam; so as that God would judge of all his other obedience unto himself by this; yea, it was laid on him with that earnestness by God, and so commended by him, as that, if ever Christ would have him to love him, he himself must be sure to love us. Thus, in that place before cited, John x. 17, 18. Christ comforts himself with this in his obedience: "Therefore doth my Father love me." It is spoken in relation unto his fulfilling this his command, formerly mentioned; and so withal imports, as if God should love Christ the better for the love he should show to us; it pleased him so well to see Christ love us. And so it is as if God, when he gave Christ that commandment, ver. 18. had said, Son, as you would have my love continue towards you, let me see that your love towards me be shown in being kind to these I have given you, "whom I have loved with the same love wherewith I loved you," as you have it, John xvii. 23. As God would have us show love unto him, by loving his children; so he would have Christ also show his love towards him, by loving us.

2. Now, for the second branch of this demonstration, namely, that that love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that he is in heaven, and that as

quick and as tender as before it was, on earth, even as when he was on the cross, and that because of his Father's command, it is evidenced thus. For, it being a law, written in the midst of his heart by his Father, it becomes natural to him, and so indelible, and, as other moral laws of God written in the heart are, perpetual. And, as in us, when we shall be in heaven, though faith shall fail, and hope vanish, yet "love shall continue," as the apostle speaks, so doth this love in Christ's heart continue also, and suffers no decay; and is shown as much now in receiving sinners, and interceding for them, and being pitiful unto them, as then in dying for them. And this love to sinners being so commanded and pressed upon him, as was said, that as he would have his Father love him, he should love them; and so, being urged upon all that great love that is between him and his Father; this, as it must needs work and boil up a strong love in him unto sinners, so likewise the most constant and never-decaying love that could be. And this is argued from the analogy of that principle upon which Christ urgeth us to love himself, John xv. 10. He moveth his disciples to keep the commandments he gave them, and useth this argument, "for so shall you abide in my love;" and backs it with his own instance, "even as I have kept my Father's commandments, and abide in his love." Now, therefore, this being the great commandment that God layeth on him, to love and die for, and to continue to love and receive sinners that come to him, and raise them up at the latter day; certainly, he continues to keep it most exactly, as being one of the great ties between him

and his Father, so to continue in his love to him. Therefore, so long as he continues in his Father's love, (and now he is in heaven, and at his right hand, he must needs continue in highest favour with him,) so long we may be sure he continues to observe this. And thus that he should continue still to love us, both love to his Father, and love to himself obligeth him ; we may therefore be sure of him, that he both doth it, and will do it for ever. Oh, what a comfort is it, that as children are mutual pledges and ties of love between man and wife, so that we should be made such between God the Father and the Son ! And this demonstration is taken from the influence of the first Person in the Trinity ; namely, from God the Father.

Then, second, this his love is not a forced love, which he strives only to bear towards us because his Father hath commanded him to marry us ; but it is his nature, his disposition. Which, added to the former, affords a second demonstration of the point in hand, and is drawn from God the Son. This disposition is free and natural to him ; he should not be God's Son else, nor take after his heavenly Father, unto whom it is natural to show mercy, but not so to punish, which is his strange work ; but mercy pleaseth him, he is the Father of mercy : he begets them naturally. Now, Christ is his own Son, as, by way of distinction, he is called, John vi. ; yea, his human nature being united to the second Person, is thereby become the real Son of God, not adopted, as we are. And, if he be his real Son in privileges, then also, his Father's properties are natural to him ; more natural than to us, who are but his adopted sons.

And if we, as the elect of God, who are but the adopted sons, are exhorted to put on "bowels of mercy, kindness, humbleness of mind, meekness," &c. as Col. iii. 12, then much more must these dispositions needs be found in Christ, the real Son, and these, not put on by him, but be as natural to him as his sonship is: "God is love," as John says, and Christ is love, covered over with flesh, yea, our flesh. And besides, as God hath fashioned the hearts of all men, and some of the sons or men unto more mercy and pity naturally than others, and then the Holy Spirit coming on them to sanctify their natural dispositions, useth to work according to their tempers; even so, it is certain that it tempered the heart of Christ, and made it of a softer mould and temper than the tenderness of all men's hearts put together into one, to soften it, would have been of. When he was to assume a human nature, he is brought in, saying, "a body hast thou fitted me," Heb. x.; that is, a human nature, fitted, as in other things, so in the temper of it, for the Godhead to work and show his perfections in best. And as he took a human nature on purpose to be a merciful High Priest, as Heb. ii. 14; so such a human nature, and of so special a temper and frame, as might be more merciful than all men or angels. His human nature was "made without hands;" that is, was not of the ordinary make that other men's hearts are of; though for the matter the same, yet not for the frame of his spirit. It was a heart bespoke on purpose, to be made a vessel, or rather fountain of mercy, wide, and capable enough to be so extended as to take in, and give forth to us again, all God's manifestative mercies; that is,

all the mercies God intended to manifest to his elect ; and, therefore, Christ's heart had naturally, in the temper of it, more pity than all men or angels have, as through which the mercies of the great God were to be dispensed unto us, and this heart of his to be the instrument of them. And then, this man, and the heart of this man, so framed, being united to God, and being the real Son of God, how natural must mercy needs be unto him ! and therefore doth continue in him now he is in heaven. For, though he laid down all infirmities of our nature, when he rose again ; yet none of those graces that were in him, whilst he was below ; they all are in him now as much as ever, and being his nature, for nature we know is constant, therefore still remains, Mat. xii. 18, 19 ; and there is a place, cited out of Isaiah, where God calls him "his beloved," that is, his "beloved Son, in whom alone he is well pleased ;" and then follows a large description of his meekness, of which in the ensuing demonstration. You may observe, that when he was upon earth, minding to persuade sinners to have good thoughts of him, as he used that argument of his Father's command given him, so he also lays open his own disposition : "Come unto me, ye that are weary and heavy laden, for I am meek and lowly of heart," Mat. xi. 28, 29. Men are apt to have contrary conceptions of Christ ; but he tells them his disposition there, by preventing such hard thoughts of him, to allure them unto him the more. We are apt to think, that he, being so holy, is therefore of a severe and sour disposition against sinners, and not able to bear them : No, says he, "I am meek ;" gentleness is my nature and temper, as

it was of Moses, who was, as in other things, so in that grace, his type: he was not revenged on Miriam and Aaron, but interceded for them. So says Christ, Injuries and unkindnesses do not so work upon me, as to make me irreconcilable; it is my nature to forgive, "I am meek." Yea, but, we might think, he, being the Son of God, and Heir of heaven, and especially being now filled with glory, and sitting at God's right hand, he may now despise the lowliness of us here below; though not out of anger, yet out of that height of his greatness and distance that he is advanced unto, in that we are too mean for him to marry, or be familiar with. He surely hath higher thoughts than to regard such poor low things as we are; and so, though indeed we conceive him meek, and not prejudiced with injuries, yet he may be too high and lofty to condescend so far as to regard or take to heart the condition of poor creatures. No, says Christ, "I am lowly" also, willing to bestow my love and favour upon the poorest and meanest. And, further, all this is not a semblance of such an affable disposition, nor is it externally put on in the face and outward conduct only, as in many great ones, that will seem gentle and courteous—but there is all this in the heart; it is his temper, his disposition, his nature, to be gracious; which nature he can never lay aside. And that his greatness, when he comes to enjoy it in heaven, would not a whit alter his disposition in him, appears by this, that he, at the very same time when he uttered these words, took into consideration all his glory to come, and utters both that, and this declaration of his own meekness, with the same breath: so ver. 27, "All things are delivered to

me by my Father ;” and, presently after, for as this, he says, “ Come unto me, all ye that are heavy laden ; I am meek and lowly,” ver. 28, 29. Consider, therefore, what lovely, sweet, and delightful thoughts you use to have of a dear friend, who is of an amiable nature, or of some eminently holy or meek saint, of whom you think with yourselves, I could put my soul in such a man’s hands ;—or look how we should have been encouraged to have dealt with Moses in matter of forgiveness, who was the meekest man on earth ; or have treated with Joseph, by what we read of his compassion towards his brethren ; or what thoughts we have of the tender hearts of Paul, or Timothy, unto the souls of men, in begetting, and in nurturing and bringing them up, to life : “ being affectionately desirous of you, we were willing,” says Paul, “ to impart our own souls to you,” 1 Thess. ii. 8 ; and this, “ naturally,” as his word is, Phil. ii. 20. Even such, and infinitely more, raised apprehensions should we have of that sweetness and candour that is in Jesus Christ, as being much more natural to him.

And, therefore, the same apostle doth make Christ’s compassion the pattern of his : “ God is my witness how greatly I long after you in the bowels of Jesus Christ,” Phil. i. 8. This phrase “ in the bowels of Christ,” hath, according to interpreters, two meanings, and both serve to illustrate that which I intend, 1. The expression is taken causally, as if he meant to show that those compassions were infused into him from Christ, and so longed after them with such kind of bowels as Christ had wrought in him :

and if so, that Christ put such feelings into him, hath he not them in himself much more? Paul had reason to say, "in the bowels of Christ;" for, in this sense, I am sure, he once had scarcely the heart of a man in him, namely, when he was out of Christ: how furious and lion-like a spirit had he against the saints, and what havoc made he of them, being ready even to pull out their bowels! And how came Paul by such tender feelings now towards them?—who gave him now such tender affections? Even Jesus Christ! it was he that of a lion made him a lamb. If, therefore, in Paul these feelings were not natural, but the contrary rather were natural to him, and yet they so abounded in him, and that naturally, as himself speaks; how much more must they needs abound in Christ, to whom they are native and inbred! Or else, 2. "In the bowels," is put for "like the bowels," or, "after the bowels," according to the analogy of the Hebrew phrase; and so then the meaning were this—Like as the bowels of Jesus Christ do yearn after you, so do mine. "Bowels" are a metaphor, to signify tender and motherly affections and mercies. So, Luke i. 78, "through the tender mercies;" in the original it is, "the bowels of mercy." Thus Paul, when he would signify how tender his affections were, he instances in the compassion of Jesus Christ, he making Christ his pattern in this, as in all things else: "Be ye followers of me, as I am of Christ." Now, how desirous was this great apostle to beget men to Christ! He cared not what else he lost, so he might win some; he counted not his life dear, nay, not his salvation dear, but "wished himself accursed for his bre-

thren," who were yet the greatest enemies Christ then had on earth. How glad was he when any soul came in!—how sorry when any fell off! "Falling into a new travail," he knew not how better to express the anxiety of his spirit for the Galatians, till "Christ was formed in them." How comforted was he when he heard tidings of the constancy and increase of any of their faith! 1 Thess. iii. 6—8, he says, "For now we live, if ye stand fast in the Lord." Read all his epistles, and take the character of his spirit this way; and when you have done, look up to Christ's human nature in heaven, and think with yourselves—such a man is Christ! Paul warbles out in all these high strains of affection, but the soundings of Christ's bowels in heaven, in a lower key. They are natural to Christ, they all, and infinitely more, are eminent in him. And this is the second demonstration, taken from his own natural disposition, as Son of God.

A third demonstration shall be taken from the third Person of the Trinity, the Holy Ghost. If the same Spirit that was upon him, and in him, when he was on earth, doth but still rest upon him, now he is in heaven, then these dispositions must needs still entirely remain in him.

This demonstration is made up of two propositions put together. 1. That the Holy Ghost, dwelling in him, concurs to make his heart thus graciously affected to sinners. And, 2. that the same Spirit dwells and continues in and upon him for ever in heaven.

1. For the first, it was the Spirit who overshadowed his mother, and in the mean while knit that indissoluble knot between our nature and the

second Person, and who also knit his heart unto us. It was the Spirit who sanctified him in the womb. It was the Spirit who rested on him above measure, and fitted him with a meek spirit for the works of his mediation; and indeed, for this very grace' sake of meekness, did the Spirit come more especially upon him. Therefore, when he was first solemnly inaugurated into that office at his baptism, for then he visibly and professedly entered upon the execution of it, the Holy Ghost descended upon him; and how? as a dove; so all the evangelists jointly report it. But why in the shape of a dove? All appearances, that God at any time made of himself, were not so much to show what God is in himself, as how he is affected towards us, and declare what effects he works in us. So here, this shape of a dove resting upon him was to show those special gracious dispositions wherewith the Holy Ghost fitted Jesus Christ to be a Mediator. A dove, you know, is the most innocent and most meek creature, without gall, without talons, having no fierceness in it, expressing nothing but love and friendship to its mate in all its actions, and mourning over it in its distresses; and was therefore a fit emblem to express what a frame and temper of spirit the Holy Ghost did, upon this his descending on him, fill the heart of Christ with, and this without measure: that, as sweetly as doves do converse with doves, sympathizing and mourning over each other; so may we with Christ, for he thus sympathizeth with us. And though he had had the Spirit before, yet now he was anointed with him, in respect of such effects as these, which appertained to the execution of his office, with a larger measure, and

more eminently, than before. Therefore the evangelical Luke notes upon it, "Jesus being full of the Holy Ghost, returned from Jordan," ch. iv. 1. And Peter also puts the like gloss on it, as appears, Acts x. 37; for, speaking there of the baptism of John, he shows how, "after his being baptized" by John, "he began to preach;" and "how God, having anointed him with the Holy Ghost," namely, at that baptism of his, "he went about doing good," &c. And that this was the principal thing signified by this descending of the Holy Ghost as a dove upon him, even chiefly to note out his meekness, and sympathizing heart with sinners, wrought in him by the Holy Ghost, is evident by two places, where Christ himself puts that very intendment on it.

The first presently after, in the first sermon that he preached after that his having received the Holy Ghost, in the same Luke iv., as by noting the coherence will appear: first, it is noted, ver. 1. that he returned from being baptized, "full of the Spirit, and so was led to be tempted;" then, ver. 14, it is said again, that he returned from being tempted "in the power of that Spirit;" and after, this is explained by himself, the mystery of his having received the Spirit in the likeness of a dove, by his making this the subject matter of the first text which he opened in his first sermon, singled out by him on purpose, by choice, not chance, out of Isaiah, which he read to them, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," that is, in spirit, the afflicted in conscience for sin; "he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and

recovering sight to the blind, to set at liberty them that are bruised," ver. 18, &c.; and when he had read so much as concerned the expressing the compassionate disposition of his spirit to sinners, whose misery he sets down by all sorts of outward evils, then he reads no further, but closeth the book, as intimating that these were the main effects of that his receiving the Spirit. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." That is, for this end, or for this very purpose, hath he given me his Spirit, because I was designed, or anointed, to this work, and by that Spirit also hath he anointed, or qualified, me with these gifts and dispositions, suitable to that work.

Another place, that makes the fruit and end of his receiving the Spirit, then at his baptism, to be these tender dispositions unto sinners, is that in Matt. xii. 18, 19, &c.; out of another place in Isaiah, "Behold my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles," &c. That word "judgment" seems to be a terrible word; but be not afraid of it; for by "judgment" is meant, even the doctrine of free grace and of the gospel, that changes and reforms men. As in like manner, according to the Hebrew phrase, in ver. 20, by "judgment" is meant the work of God's grace on men's hearts; when he says, "He will send forth judgment unto victory;" the work of grace being the counterpart of the doctrine of grace. And in preaching this doctrine, which is in itself good tidings, the prophet shows how he should carry it with a spirit answerable and suitable thereunto, even full of all meekness, stillness

calmness, and modesty, which he expresseth by proverbial speeches, usual in those times to express so much by—"He shall not strive, nor cry, neither shall any man hear his voice in the streets:" that is, he shall deal with all stillness and meekness, without violence or boisterousness. John had the voice of a crier, he was a man of a severe spirit; but Christ came piping and dancing—all melancholy sweetness was in his ministry and spirit. And in the course of his ministry he went so tenderly to work, he was so heedful to broken souls, and had such regard to their discouragements, that it is said, "he would not break a bruised reed:" that is, he would set his steps with such heed, as not to tread on a reed that was broken in the least; or, he would walk so lightly and softly, that if it lay in his way, though he went over it, yet he would not have further bruised it; nor quenched, either by treading out "the smoking flax," which is easily done, or with any rushing motion have raised so much wind as to blow out a wick of a candle, as some translate it, smoking in the socket, which the least stirring of the air puffs out. All this is to express the tenderness of his heart, and this, upon his receiving the Spirit, and especially from the time of his baptizing; for then, you know, those words were together therewith uttered, "This is my beloved Son, in whom I am well pleased," and they are the same words also, which, together with God's giving him the Spirit, are joined in that of Isaiah xlii. whence those words now opened were taken. So that he was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now, for the second part that goes to make up this demonstration. It is as certain, that the same Spirit that was upon Christ, and actuated his spirit here below, doth still abide upon him in heaven. It must never be said, the Spirit of the Lord is departed from Him, who is the sender and bestower of the Holy Ghost upon us. And if the Spirit, once coming upon his members, "abides with them for ever," as Christ promiseth, John xiv. 16; then much more doth this Spirit abide on Christ the head, from whom we all, since Christ was in heaven, receive that Spirit, and by virtue of which Spirit, dwelling in him, he continues to dwell in us. Therefore, of him it is said, "The Spirit of the Lord shall rest upon him," Isa. xi. 2. Yea, and in that story of the Holy Ghost's descending upon him at his baptism, it is not only recorded, that "He descended on him," but, over and above, it is added, "and abode upon him." Yea, further, to put the greater emphasis upon it, it is twice repeated. So John i. 32, "I saw the Spirit," says the evangelist, "descending from heaven, like a dove;" and he adds this also, as a further thing observed by him, "and it abode upon him." And then, again, ver. 33, "I knew him not; but he that sent me" gave me this token to know him by, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he." And, further, as it is intimated there, he rested thus upon him, to that end, that he might baptize us with the Holy Ghost, unto the end of the world. "The same is he that baptizeth with the Holy Ghost." He, at first, descends as a dove, and then abides as a dove, for ever, upon him; and

this dove itself came from heaven first. And, therefore, certainly, now that Christ himself is gone to heaven, he abides and sits on him much more as a dove there still. Moreover, let me add this, that although the Spirit rested on him here, without measure, in comparison of us, yet it may be safely said, that the Spirit, in respect of his effects in gifts of grace and glory, rests more abundantly on himself in heaven, than he did upon him on the earth; even in the same sense that at his baptism, as was said, he rested on him in such respects more abundantly than he did before his baptism, during the time of his private life. For as, when he came to heaven, he was installed King and Priest, as it were, anew, in respect of a new execution; so, for the work to be done in heaven, he was anew anointed with this “oil of gladness above his fellows,” as *Psa. xlv. 7*. Which place is meant of him especially as he is in heaven, at God’s “right hand, in fulness of joy,” as *Psa. xvi.* it is also spoken of him: when, also, it is, that “he goes forth” in his “majesty to conquer,” as *ver. 4*, of that *Psa. xlv.* And yet, then, meekness is not far off, but is made one of his dispositions in this height of glory. So, it follows in the before-cited verse, “In thy majesty ride prosperously, because of truth and meekness,” &c. And, to confirm this, Peter says, that “that same Jesus, whom ye have crucified, God hath made,” namely, now he is risen and ascended, “both Lord and Christ.” “Lord;” that is, hath exalted him as King in heaven—and “Christ;” that is, hath also anointed him: and this oil is no other than the Holy Ghost, with whom, the same Peter tells us, he was anointed at his

baptism, Acts x. 38. Yea, and because he then, when he came to heaven, did at once receive the Spirit in the fullest measure that for ever he was to receive him, therefore it was that he shed him down on his apostles, and “baptized them with him,” as we read in Acts ii. Now, it is a certain rule, that whatsoever we receive from Christ, that he himself first receives in himself for us. And so one reason why this oil then ran so plentifully down on the skirts of this our High Priest, that is, on his members, the apostles and saints, and so continues to do unto this day, is because our High Priest and Head himself was then fresh anointed with it. Therefore, ver. 33, of Acts ii Peter, giving an account how it came to pass that they were so filled with the Holy Ghost, says, that Christ, “having received from the Father the promise of the Holy Ghost, had shed him forth on them;” which receiving, is to be not only understood of his bare and single receiving the promise of the Holy Ghost for us, by having power then given him to shed him down upon them, as God had promised, though this is a true meaning of it, but further, that he had received him first as poured forth on himself, and so shed him forth on them; according to that rule, that whatever God doth unto us by Christ, he first doth it unto Christ: all promises are made and fulfilled unto him first, and so unto us in him; all that he bestows on us, he receives in himself. And this may be one reason why the “Spirit was not as yet given, because Jesus was not as yet glorified,” John vii. 39. And, therefore, now he is in heaven, he is said “to have the seven spirits;” so Rev. i. 4. which book

sets him out as he is, since he went to heaven. Now, those "seven spirits" are the Holy Ghost, for so it must needs be meant, and not of any creature, as appears by the fourth verse of that chapter, where "grace and peace" are wished "from the seven spirits;" so called, in respect of the various effects of him, both in Christ and us, though but one in person. And seven is the number of perfection, and is therefore there mentioned, to show that now Christ hath the Spirit in the utmost measure that the human nature is capable of. And as his knowledge, which is a fruit of the Spirit, since his ascension is enlarged, (for before, he knew not when the day of judgment should be, but now, when he wrote this book of the Revelation, he did,) so are his bowels, I speak of the human nature, extended; all the mercies that God means to bestow, being now actually to run through his hands, and his particular notice, and he to bestow them, not on Jews only, but on Gentiles also, who were to be converted after he went to heaven. And so he hath now a heart adequate to God's own heart, in the utmost extent of showing mercy unto any whom God hath intended it unto.

And this is the third demonstration, from the Spirit's dwelling in him; wherein you may help your faith, by an experiment of the Holy Ghost, his dwelling in your own hearts; and there, not only working in you meekness towards others, but pity towards yourselves, to get your souls saved; and, to that end, stirring up in you incessant and "unutterable groans" before the throne of grace, for grace and mercy. Now, the same Spirit dwelling in Christ's heart in heaven, that

doth in yours here, and always working in his heart, first for you, and then in yours by commission from him, is an evidence that the Spirit stirs up in him bowels of mercy infinitely larger towards you than you can have unto yourselves.

CHAP. II.—*A second sort of demonstrations from several engagements now lying upon Christ in heaven.*

THERE are a second sort of demonstrations which may be drawn from many other several engagements continuing and lying upon Christ, now he is in heaven, which must needs incline his heart towards us as much, yea, more than ever. As,

I. The continuance of all those near and intimate relations and alliances unto us of all sorts; which no glory of his can make any alteration in, and therefore not in his heart and love; nor a declining any respects and offices of love, which such relations do call for at his hands. All relations that are natural, such as between father and child, husband and wife, brother and brother, &c. look what world they are made for; in that world they for ever hold, and can never be dissolved. These fleshly relations indeed do cease in that other world, because they were made only for this world; as, “The wife is bound to her husband so long as he liveth,” Rom. vii. 2; but these relations of Christ unto us were made in order to “the world to come,” as the epistle to the Hebrews calls it; and therefore are in their full vigour and strength, and receive their completion therein. Wherefore it is, that Christ is said to be “the same yesterday, to-day, and

for ever," Heb. xiii. 8. To illustrate this by the constant and indissoluble tie of those relations of this world, whereto no difference of condition, whether of advancement or debasement, can give any discharge: We see in Joseph, when advanced, how, as his relations continued, so his affections remained the same to his poor brethren, who yet had injured him, and also to his father. So Gen. xlv., where, in the same speech, he mentions both his own greatest dignities and advancement: "God hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt;" and yet withal he forgetteth not his relations—"I am Joseph, your brother;" even the same man still. And his affections also appeared to be the same, for he "wept over them, and could not refrain himself." And the like he expresseth to his father: "Go to my father, and say, Thus saith thy son Joseph, God hath made me lord over all Egypt," and yet thy son Joseph still.

Take another instance, wherein there was but the relation of being of the same country and alliance, in Esther, when advanced to be queen of a hundred and twenty-seven provinces; who, when she was in the arms of the greatest monarch on earth, and enjoyed highest favour with him, yet then she cries out, "How can I endure to see the evil that shall come unto my people, or how can I endure to see the destruction of my kindred?" Esth. viii. 6. She considered but her relation—and how doth it work in her veins by a sympathy of blood! Now, much more doth this hold good of husband and wife, for they are in a nearer relation yet. Let the wife have

been one that was poor and mean, fallen into sickness, &c., and let the husband be as great and glorious as Solomon in all his royalty, all mankind would cry shame on such a man, if he should not own his wife, and be a husband in all love and respect to her still. But beyond all these relations, the relation of head and members, as it is most natural, so it obligeth most: "No man ever yet hated his own flesh," says the apostle, though diseased and leprous, "but loveth and cherisheth it." And it is the law of nature, that "if one member be honoured, all the members are to rejoice with it," 1 Cor. xii. 26; "and if one member suffer, all the rest are to suffer with it. Even so is Christ," as ver. 12. And these relations are they that do move Christ to continue his love unto us: "Jcsus, knowing that he was to depart out of this world, having loved his own who were in the world, he loved them unto the end," John xiii. 1. And the reason thereof is put upon his relation to them—they were his own; and his own, by virtue of all relations whatsoever—his own brethren, his own spouse, his own flesh; and the very "world will love its own," as he himself speaks, much more will he himself love his own. "He that provideth not for his own family, is worse than an infidel," says the apostle. Now, though Christ be in heaven, yet his people are his family still. They are retainers to him, though they be on earth; and this as truly as those that stand about his person, now he is in his glory. So that speech evidently declares, "Of whom the whole family in heaven and earth is named." They all together make up but one and the same family to him as their

Lord. Christ is both the founder, the subject, and the most perfect example and pattern to us, of all the relations that are found on earth.

1. He is the founder of all relations and affections that accompany them, both in nature and grace. As, therefore, the psalmist argues, "Shall he not see, who made the eye?" so do I: Shall not he who put all these affections into parents and brothers, suitable to their relations—shall not he have them much more in himself? "Though" our father, "Abraham," being in heaven, "be ignorant of us, and Israel acknowledge us not; yet, O Lord, thou art our Father, and our Redeemer," Isa. lxiii. 16: the prophet speaks it of Christ; as appears by ver. 1, 2, and in a prophecy of the Jews' call; and he speaks it of Christ, as supposed in heaven, for he adds, "Look down from heaven, and behold from the habitation of thy holiness and thy glory." There are but two things that should make him to neglect sinners—his holiness, as they are sinners; and his glory, as they are mean and low creatures: now, he there mentions both, to show, that, notwithstanding, either as they are sinners, he rejects them not, and, as they are base and mean, he despiseth them not.

2. He is the subject of all relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Christ is all: no one relation being sufficient to express his love, wherewith he loveth and owneth us; and therefore he calls his church both sister and spouse, Cant. v. 1.

3. He is the pattern and example of all these our relations, and they all are but the copies of

his. Thus in Eph. v. 25, Christ is made the pattern of the relation and love of husbands: "Husbands," says the apostle, "love your wives, as Christ loved his church." Yea, ver. 31—33. the marriage of Adam, and the very words he then spake, of cleaving to a wife, are made but the types and shadows of Christ's marriage to his church. Herein I speak, says he, "concerning Christ and the church; and this is a great mystery." 1. A mystery, that is, this marriage of Adam was ordained hiddenly, to represent and signify Christ's marriage with his church. And, 2. It is a great mystery, because the thing thereby signified is in itself so great, that this was but a shadow of it. And, therefore, all those relations, and the affections of them, and the effects of those affections, which you see and read to have been in men, are all, and were ordained to be, as all things else in this world are, but shadows of what is in Christ; who alone is the truth and substance of all similitudes in nature, as well as of the ceremonial types.

If therefore no advancement doth or ought to alter such relations in men, then not in Christ. "He is not ashamed to call us brethren," Heb. ii. 11. And yet the apostle had just before said of him, "We see Jesus, crowned with glory and honour," ver. 9. Yea, and as when one member suffers, the rest are touched with a sympathy, so is it with Christ. Paul persecuted the saints, the members, and "Why persecutest thou me?" cries the Head in heaven: the foot was trodden on, but the Head felt it, "though crowned with glory and honour." "We are flesh of his flesh, and bone of his bone," Eph. v. 30, and therefore, as

Esther said, so says Christ, "How can I endure to see the evil that befalls my people?" If a husband hath a wife that is mean, and he become a king, it were his glory, and not his shame, to advance her; yea, it were a shame to neglect her, especially if, when the betrothment was first made, she was then rich and glorious, and a king's daughter, but, since that, fallen into poverty and misery. Now, Christ's spouse, though now she be fallen into sin and misery, yet when she was first given to Christ by God the Father, who from all eternity made the match, she was looked upon as all glorious. For in election, at first, both Christ and we were by God considered in that glory which he means to bring him and us unto at last; that being first in God's intention, which is last in execution: for God at the beginning doth look at the end of his works, and at what he means to make them. And so, he then primitively intending to make us thus glorious as we shall be, he brought and presented us unto his Son in that glass of his decrees, under that face of glory wherewith at last he meant to endow us. He showed us to him as apparelled with all those jewels of grace and glory which we shall wear in heaven; he did this then, even as he brought Eve unto Adam, whose marriage was, in all, the type of this: so that as this was the first idea that God took us up in, and that we appeared in before him, so also wherein he presented us then to Christ, and, as it were, said—Such a wife will I give thee. And as such did the second Person marry us, and undertook to bring us to that estate: and that God ordained us thus to fall into sin and misery, was but to illustrate the story of

Christ's love, and thereby to render this our Lover and Husband, the more glorious in his love to us, and to make this primitive condition whereunto God meant again to bring us, the more eminently illustrious. And, therefore, we being married unto him, when we were thus glorious in God's first intention, although, in his decrees about the execution of this, or the bringing us to this glory, we fall into meanness and misery before we attain to it; yet the marriage still holds: Christ took us to run the same fortune with us, and that we should do the like with him. And hence it was, that we, being fallen into sin, and so our flesh became "frail and subject to infirmities," that he therefore "took part of the same," as Heb. ii. 14. And answerably on the other side, he, being now advanced to the glory ordained for him, he can never rest till he hath restored us to that beauty, wherein at first we were presented to him, and till he hath purged and "cleansed us, that so he may present us to himself a glorious church," as you have it, Eph. v. 26, 27. even such as, in God's first intention, we were shown to him to become, having that native and original beauty, and possessing that estate wherein he looked upon us, when he first took liking to us, and married us. This is argued there from this very relation of his being our Husband, ver. 25, 26. And, therefore, though Christ be now in glory, yet let not that discourage you, for he hath the heart of a husband towards you, being "betrothed unto you for ever, in faithfulness, and in loving-kindness," Hos. ii. 19. and the idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that he will never cease to sanctify

and to cleanse you, till he hath restored you to that beauty which once he took such a liking of.

II. A second engagement. This love of his unto us is yet further increased, by what he both did and suffered for us here on earth, before he went to heaven. Having loved his own, so far as to die for them, he will certainly love them unto the end, even to eternity. We shall find in all sorts of relations, both spiritual and natural, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect those eminent sufferings of Christ for us, have certainly produced in him : we may see this in parents ; for, besides that natural affection planted in mothers towards their children, as they are theirs, the very pains, hard labour, and travail they were at in bringing them forth, increaseth their affections towards them, and that in a greater degree than fathers bear. And, therefore, the eminency of affection is attributed unto that of the mother towards her child, and upon this, that it is "the son of her womb," Isa. xlix. 15. And, then, the performing of that office and work of nursing them themselves, which yet is done with much trouble and disquietment, doth in experience yet more endear those their children unto them which they so nurse, to an apparent difference of compassion and love, in comparison of that which they put forth to others of their own children which they nursed not. And therefore, in the same place of Isaiah, as the mother's affection to "the son of her womb," so to her "sucking child," is mentioned, as being the highest instance of such love. And as thus in paternal affection, so also in conjugal. In such

mutual loves, in the pursuing of which, there have any difficulties or hardships been encountered; and the more those lovers have suffered the one for the other, the more is the edge of their desires whetted, and their love increased; and the party for whom they suffered, is thereby rendered the more dear unto them.

And as it is thus in these natural relations, so also in spiritual; we may see it in holy men, as in Moses, who was a mediator for the Jews, as Christ is for us; Moses therein being but Christ's type and shadow, and therefore I the rather instance in him. He, under God, had been the deliverer of the people of Israel out of Egypt, with the hazard of his own life, and had led them in the wilderness, and given them that good law which was their wisdom in the sight of all the nations, and by his prayers kept off God's wrath from them. And whoever, of all those heroes we read of, did so much for any nation, who yet were continually murmuring at him, and had like once to have stoned him? And yet, what he had done for them, did so mightily engage his heart, and so immoveably point and fix it unto their good, that although God, in his wrath against them, offered to make of him alone a greater and mightier nation than they were, yet Moses refused that offer, the greatest that ever any son of Adam was tempted with, and still went on to intercede for them, and, among others, used this very argument to God, even the consideration of what he had already done for them, as with what "great might and power he had brought them out of Egypt," &c. thereby to move God to continue his goodness unto them, so *Exod. xxxii. 11.* and elsewhere.

And this overcame God, as you may read in verse 14 of the forenamed chapter. Yea, so set was Moses's heart upon them, that he not only refused that former offer which God made him, but he made an offer unto God of himself, to sacrifice his portion in life for their good : " Rather," says he, " blot me out of the book of life," ver. 32.

And we may observe the like zealous love, in holy Paul, towards all those converts of his, whom, in his epistles, he wrote unto; towards whom, that which so much endeared his affections, was, the pains, the cost, the travail, the care, and the sufferings, that he had had in bringing them unto Christ. Thus, towards the Galatians, how solicitous was he ! how afraid to lose his labour on them ! " I am afraid of you, lest I have bestowed upon you labour in vain : " so he expresseth himself, Gal. iv. 11 ; and ver. 19, he utters himself yet more deeply : " My little children, of whom I again travail in birth, until Christ be formed in you." He professes himself content to be in travail again for them, rather than lose that, about which he had been in travail for them once before.

Now, from both these examples, whereof the one was Christ's type, and the other the very copy and pattern of Christ's heart, we may raise up our hearts to the persuasion of that love and affection which must needs be in the heart of Christ, from that which he hath done and suffered for us.

First, for Moses. Did Moses ever do that for his people, which Christ hath done and suffered for you ? He acknowledged that he had " not borne that people," but Christ bare us all, and we

were the "travail of his soul," and for us he endured the "pangs of death," Acts ii. 24. And, then, for Paul. "Was Paul crucified for you?" says Paul, likewise, of himself; but Christ was; and he speaks it, the more to enhance the love of Christ. Or, if Paul had been crucified, would or could it have profited us?—no. If, therefore, Paul was contented to have been in travail again for the Galatians, when he feared their falling away; then how doth Christ's heart work much more towards sinners! he having put in so infinite a stock of sufferings for us already, which he is loth to lose; and hath so much love to us besides, that if we could suppose that otherwise we could not be saved, he could be content to be in travail again, and to suffer for us afresh. But he needed to do this but once, as the apostle to the Hebrews speaks; so perfect was his priesthood. Be assured then, that his love was not spent or worn out at his death, but increased by it. His love it was that caused him to die, and to "lay down his life for his sheep;" and "greater love than this hath no man," said he himself before he did it. But now, having died, this must needs cause him from his soul to cleave the more unto them.

A cause or a person that a man has suffered much for, according to the proportion of his sufferings, is one's love and zeal thereunto, for these do lay a strong engagement upon a man; because, otherwise, he loseth the thanks and the honour of all that is already done and passed by him: "Have you suffered so many things in vain?" says the apostle to the Galatians, chap. iii. 4; where he makes a motive and an incitement

of it, that, seeing they had endured so much for Christ, and the profession of him, they would not now lose all, for want of doing a little more. And doth not the same disposition remain in Christ? especially seeing the hard work is over and despatched which he was to do on earth; and that which now remains for him to do in heaven, is far more sweet and full of glory, and as the "reaping in joy," of what he had here "sown in tears." If his love was so great, as to hold out the enduring so much; then, now when that brunt is over, and his love is become a tried love, will it not continue? If, when tried in adversity, (and that is the surest and strongest love,) and in the greatest adversity that ever was; if it then held, will it not still do so in his prosperity much more? Did his heart stick to us, and by us, in the greatest temptation that ever was; and will his glorious and prosperous estate take it off, or abate his love unto us? Certainly not:—"Jesus, the same yesterday, to-day, and for ever," Heb. xiii. 8. When he was in the midst of his pains, one, for whom he was then suffering, said unto him, "Lord, remember me when thou comest into thy kingdom:" and could Christ mind him then? As, you know, he did, telling him, "This day shalt thou be with me in paradise;" then, surely, when Christ came to paradise, he would do it much more; and remember him, too, by the surest token that ever was, and which he can never forget, namely, the pains which he was then enduring for him. "He remembers both them and us still," as the prophet speaks of God. And, if he would have us "remember his death till he comes," so to cause our hearts to love him; then

certainly he himself doth it in heaven much more. No question but he remembers us, as he promised to do that petilent thief, now he "is in his kingdom." And so much for this second engagement.

III. A third engagement is the engagement of an office, which still lies upon him, and requires of him all mercifulness and graciousness towards sinners that do come unto him. And therefore whilst he continues in that place, and invested with that office, as he for ever doth, his heart must needs continue full of tenderness and bowels. Now, that office is the office of his priesthood, which this text mentions as the foundation of our encouragement to come "boldly to the throne of grace," for grace and mercy,—seeing we have a great High Priest entered into the heavens.

Two things I am to show, to make up this demonstration:

First, that this office of high priesthood is an office erected wholly for the showing of grace and mercy. And, second, that this office doth therefore lay upon Christ a duty to be in all his dispensations full of grace and mercy; and therefore his heart remains most certainly suited and framed thereunto.

For the first: the office of high priesthood is altogether an office of grace; and I may call it the pardon office, set up and erected by God in heaven; and Christ is appointed the Lord and Master of it. And, as his kingly office is an office of power and dominion, and his prophetic office an office of knowledge and wisdom; so his priestly office is an office of grace and mercy. The high priest's office did properly deal in nothing else. If there had not been a mercy-seat in the holy of holies, the high priest had not

at all been appointed to have gone into it. It was mercy, and reconciliation, and atonement for sinners, that he was to treat about, and so to officiate for, at the mercy-seat. He had otherwise had no work, nor any thing to do when he should come into the most holy place. Now, this was but a typical allusion unto this office of Christ's in heaven; and therefore the apostle, in the text, when he speaks of this our High Priest's being entered into heaven, he makes mention of a throne of grace, and this, in answer to that in the type both of the high priest of old, and of the mercy-seat in the holy of holies. And further to confirm this, the apostle goes on to open that very type, and to apply it to Christ, unto this very purpose which we have now in hand. And this in the very next words to my text, chapter v. 1—3, in which he gives a full description of a high priest, and all the properties and requisites that were to be in him, together with the eminent and principal end that that office was ordained for. Now, the great and essential qualifications there specified, that were to be in a high priest, are mercy and grace; and the ends for which he is there said to be ordained, are works of mercy and grace. And besides what the words in their single standing do hold forth to this purpose; observe that they come in to back and confirm that exhortation in the text, wherein he had set forth Christ as "an High Priest touched with the feeling of our infirmities;" and that therefore we "should come with boldness" for grace and mercy: for "every high priest," says he, taken from among men, is ordained for men in things pertaining to God; that he may offer both

gifts and sacrifices for sin; one who can have compassion," &c. So that these words are a confirmation of what he had before said, and do set out Christ, the substance, in his grace and mercifulness, under Aaron and his sons, the shadows; and all this for the comfort of believers

Now, for the ends for which those high priests were appointed, they speak all nothing but grace and mercy unto sinners: it is said, he was one "ordained for men, to offer both gifts and sacrifices for sins." There is both the end for whom, and the end for which, he was ordained.

1. For whom: He was ordained for men; that is, for men's cause, and for their good. Had it not been for the salvation of men, God had never made Christ a Priest: so that he is wholly to employ all his interest and power for them, for whose cause he was ordained a Priest, and that in all things that are between God and them. He is to transact all things that are to be done by us towards God, or for us, with God; He is to take up all our quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to do all that which God would have done for our salvation. And that he might do this willingly, kindly, and naturally for us, as every high priest was "taken from among men;" so was Christ, that he might be a Priest of our own kind, and so be more kind unto us than the nature of an angel could have been. And how much this conduceth to his being a merciful High Priest, I shall show anon.

2. The end for which every high priest was ordained, shows this: He was to "offer gifts and sacrifices for sins;" "sacrifices for sins," to

pacify God's wrath against sin, and "gifts," to procure his favour. You know the apostle, in the foregoing words, had mentioned "grace" and "mercy," and encouraged us to come with boldness unto this High Priest for both; and, answerably, to encourage us the more, he says, the high priest, by his office, was to offer for both: gifts, to procure all grace; and sacrifices, to procure all mercy for us, in respect of our sins. Thus, you see, the ends which he is ordained for, are all matter of grace and mercy, and so of encouragement unto men for the obtaining of both, ver. 1.

3. The qualification that was required in a high priest was, that he should be "one that could have compassion," &c.; and this is set forth, ver. 2. The high priest was not chosen into that office for his deep wisdom, great power, or exact holiness; but, for the mercy and compassion that was in him. That is it which is here made the special, and therefore the only mentioned, property in a high priest, as such; and the specifical and essential qualification that was inwardly and internally to constitute him, and fit him, for that office: as God's appointment did, outwardly and externally, as ver. 4, hath it. And the word "that can," or, "is able," imports an inward faculty, a spirit, a disposition, a heart that knows how to be compassionate. And, it is the same word that the apostle had before used to express Christ's heart by, even in the words of the text: "Who can be touched with the feeling of our infirmities." And he had also used it of him before that, in the point of mercy: "he is able to succour," &c. chap. ii. 18; which is not meant of any external power, which we usually call ability, but of an

internal touch in his will—he hath a heart able to forgive, and to afford help.

Now, therefore, if this be so essential a property to a high priest, as such ; then, it is in Christ most eminently. And, as Christ had not been fit to have been God's King, if he had not had all power and strength in him, which is essential to constitute him a King ; so, nor to have been God's High Priest, if he had not had such a heart for mercifulness ; yea, and no longer to have been a Priest, than he should continue to have such a heart. Even as that which internally qualifies a minister for the ministry is his gifts, which, if he loseth, he is no longer to be in that office : or, as reason makes a man a man, which, if he loseth, he becomes a beast. Thus, no longer should Christ continue to be a Priest, than he hath a heart that “ can have compassion,” as this second verse hath it. And the word which we translate “ to have compassion,” is exceedingly emphatical, and the force of it observable ; it is, in the original, “ to have compassion, according to every one's measure and proportion.” He had said of Christ, in the words of my text, that He was “ touched with the feeling of our infirmities ;” or that, he had a suffering with us in all our evils : and this word also, here used, imports a suffering. But then, some greatly distressed souls might question thus, Though he pities me, and is affected, yet, my misery and sins being great, will he take them in to the full, lay them to heart, to pity me according to the greatness of them ? To meet with this thought, therefore, and to prevent even this objection about Christ's pity, the apostle sets him out by what was the duty of the

high priest, who was his shadow; that he is one that "can have compassion, according to the measure of every one's distress;" and one that considers every circumstance in it, and will accordingly afford his pity and help; and, if it be great, he hath a great fellow-feeling of it, for he is a great High Priest. Thy misery can never exceed his mercy. The word here used comes from a "measure," and to "suffer." And, that it is the apostle's scope to hold this forth in this word, is evident by what follows; for he, on purpose, makes mention of those several degrees, proportions, and ranks of sinners under the old law, who were capable of mercy and compassion, "who can have compassion on the ignorant, and on them that are out of the way." In the old law you may read of several degrees and kinds of sins, for which God appointed or measured out different and proportionable sacrifices. So, for sins of "ignorance" there was one kind of sacrifice," Lev. iv. 2. v. 17; and another, for sins against knowledge, or such as were wittingly committed, chap. vi. ver. 2, 3, compared with ver. 6. Now, when any sinner came to the high priest to make atonement for him, the priest was wisely to consider the kind and the proportion of his sin; as, whether it were a sin of mere ignorance, or whether it were against knowledge, and accordingly, he was to proportion a sacrifice, and to mediate for him. And so he did "pity him, according to measure," or, according to reason or discretion, as, in the margin, it is varied. And therefore the apostle here mentions both "the ignorant," (that is, those who sin out of mere ignorance,) and "them that are gone out of the

way," namely, by wilful and witting iniquity And so, by this property that was to be in the high priest, doth he here set forth Christ. As the measure of any man's need and distress is from sin and misery, accordingly is he affected towards him. And as we have sins of several sizes, accordingly hath he mercies, and puts forth a mediation proportionable, whether they be ignorances, or the sins we incur daily, or else sins more gross and presumptuous. And therefore let neither of them discourage any from coming unto Christ for grace and mercy.

So that here is both the qualification disposing him for this office, a merciful compassionateness; and here are the ends of this office, even to deal mercifully with all sorts of sinners, "according to the proportion and measure" of their sins and miseries. From each of which do arise these collaries, which make up the demonstration in hand, as the conclusion: 1. That he is no longer fit for this place than he continues to be of a gracious disposition, and one that "can have compassion." 2. That he can no longer be faithful in the discharge of this office, according to the ends for which it was appointed, than he shows all grace and mercy unto them that come unto his throne of grace for it.

And that is the second thing which I at first propounded; that this office did lay a duty upon him to have compassion: and it necessarily follows from the former. And, answerably to confirm this, we have both these two brought to our hands in one place together, and which is a parallel place to this last interpreted; it is Heb. ii. 17. "That he might be a merciful and a faith-

ful High Priest," &c. He is at once here said to be both merciful and faithful. And both are attributed to him, in respect of this High Priest's office,—“faithful High Priest:” and that, as it is to be executed in heaven, after the days of his flesh ended. For the apostle, giving the reason of it, and showing what it is that fits him to be such a high priest, adds, ver. 18, “in that himself hath suffered;” so it relates to the time after his sufferings ended. Now, in that he is said to be “merciful;” this relates to that internal disposition of his heart, before spoken of, qualifying him for this office: and in that he is said to be “faithful;” that respects his execution of it; he is faithful in the discharge of the duty which that place lays on him.

So, then, this goes further than the former; for it shows that to exercise mercy is the duty of his place; and that, if he be faithful, he must be merciful: for faithfulness in any office, imports an exact performance of something appointed by him who designs one to that office, and that as a duty: and that this is a true description of faithfulness, and also that this faithfulness so described is in Christ, we have at once implied in that which immediately follows in the beginning of chap. iii. 2: “Who was,” says the apostle, going on to speak of Christ, “faithful to him that appointed him, as Moses also was faithful in all his house.” We have the same thing as expressly spoken in that fore-quoted place, Heb. v., in the next words to those we even now opened, ver. 3, “And by reason hereof he ought to offer for sins:” he speaks it of Christ's type, the high-priest, as the former also had done. But, thereby

to show that it is Christ's duty also to mediate for all that come to him, "He ought to do it." Now, then, to enforce this consideration, for the help of our faith herein—if this office doth, by God's appointment, thus bind him to it, and if it be the duty of his place, then certainly he will perform it most exactly, for else he doth not do his duty. And our comfort may be, that his faithfulness lies in being merciful; therefore, you see, they are both here joined together. Every one is to do the proper duty of his place, and exactly to see to that. And therefore the apostle, Rom. xii., exhorting to the discharge of the duties of each office in the church, ver. 7, he says, "Let him that hath a ministry" committed to him, "wait on his ministry;" and, among others, if his place of ministration be to "show mercy," as ver. 8, which was an office in the church, upon which lay the care of the poor and sick, he is "to do it with cheerfulness." And so says Christ of himself, Isa. lxi. 1, 2: "The Spirit of the Lord is upon me, to bind up the broken-hearted, to open the prison-doors to them that are bound," to visit and relieve them, "and to preach good tidings to the meek." Such kind of souls are they that he hath the charge of. He is "the great Shepherd and Bishop of souls," 1 Pet. ii. 25.; and the sick, and the broken, they are his sheep, his charge, his diocese, as Ezekiel hath it, chap. xxxiv. 16. And to tend such as these, he looks for ever upon it as his duty, as his own expression upon the like occasion, importeth, in John x. 16: "Other sheep I have, them I must bring," &c. Observe how he puts in "I must," upon it; looking at it as his duty, strictly laid upon him by

his place of being a Shepherd. And the proper duty of his place being "to show mercy," he doth it "with cheerfulness," as the apostle speaks; for mercy makes one do what they do with cheerfulness. And Christ, as he is the Bishop, so the deacon also, for he bears all offices to his church, as of the "circumcision," so of the "uncircumcision" also; so he is called, Rom. xv. 8. And these offices of "High Priest, Shepherd, Bishop," &c. he hath still in heaven; for "he continues a Priest for ever," Heb. vii. 24.

Now, therefore, to conclude this head: never fear that Christ's great advancement in heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although he be "entered into the heavens;" yet, consider withal that it is here added, to be a "High Priest" there; and so long, fear not; for his place itself will call for mercy from him unto them that treat with him about it. And although in the heavens he be "advanced far above all principalities and powers," yet still his high priesthood goes with him, and accompanies him: for "such an High Priest became us, as was higher than the heavens," Heb. vii. 26. And further, though he sits at God's right hand, and on his Father's throne, yet that throne is a "throne of grace," as the text hath it, upon which he sits. And as the "mercy-seat," in the type, was the farthest and highest thing in the holy of holies; so the "throne of grace," which is an infinite encouragement unto us, is the highest seat in heaven. So that, if Christ will have and keep the greatest place in heaven, the highest preferment that heaven itself can bestow upon him,

it engageth him unto grace and mercy. The highest honour there hath this attribute of grace annexed to it in its very title,—“throne of grace.” And, as Solomon says, “A king’s throne is established by righteousness,” it continues firm by it; so is Christ’s throne by grace. Grace was both the first founder of his throne, or his raiser to it, and also it is the establisher of it.

1. It is the founder of it: for the reason why God did set him up in that place was, because he had more grace and mercy in his heart than all the creatures had, or could be capable of. All favourites are usually raised for something that is eminent in them, either beauty, pleasantness of wit, state policy, or the like. Now, if you ask what moved God to advance Christ to this high throne, it was his grace. So *Psa.* *xliv.* 2, “Grace is poured into thy lips,” and so dwells much more in his heart; “therefore God hath blessed thee,” so it follows, namely, with all those glories in heaven which are God’s blessing to his Son. And then,

2. Grace is the upholder of his throne; so *ver.* 4 of the aforesaid *Psa.* *xliv.* “In thy majesty, prosper thou;” as well “because of meekness,” as of “righteousness,” and also because of “truth;” that is, the word of truth, the gospel of our salvation, as Paul expounds it, *Ephes.* *i.* 13. These are the pillars and supporters of his throne and majesty. And there are two of them, you see, that are of “grace, meekness,” and the “gospel of our salvation,” unto one of “justice,” or “righteousness;” and yet that one is for us too. And these establish Christ’s throne; so it follows, *ver.* 6. “Thy throne, O

God, is for ever and ever." And you know who applies this unto Christ, Heb. i. 8. Fear not, then, when meekness supports his majesty, and grace his throne; and when he holds his place by showing these. And thus much from that office that is laid upon Christ, as he is a Priest.

IV. A fourth engagement, which, added to the former, may mightily help our faith in this, is, his own interest; both in that our salvation is the purchase of his blood, and also that his own joy, comfort, happiness, and glory are increased and enlarged by his showing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, besides the obligation of an office undertaken by him for us, there is the addition of a mighty interest of his own, coincident therewith, to fix his heart unto faithfulness for us, in all that doth concern us. We see that advocates and attornies, who plead for others, although they have no share in the estate for which they plead, no title to or interest therein; yet when they have undertaken a client's cause, if honest, how diligent will they be to promote and carry it for their client, simply because it is their office, and the duty of their place; and yet they have but a very small fee given them, in comparison of that estate which oftentimes they follow suit about. How much more would their diligence be whetted, if the lands and estates they sue for were their own, or a purchase of theirs, for their wives' jointure, or children's portions! Now, such is the pardoning of our sins, the salvation of our souls, and the comforting of our hearts, unto Christ; these are the purchase of Christ's blood, and whilst he is

exercised in promoting these, he doth good to his own child and spouse, &c., which is, in effect, a doing good unto himself. Yea, to do these bringeth in to himself more comfort and glory, than it procures to them. And therefore the apostle, in the beginning of the following chapter, namely, Heb. iii., says, that Christ is engaged to faithfulness in the execution of his office, not as a mere servant only, who is entrusted by his master, but as an owner, who hath an interest of possession in the things committed to his care, and a revenue from these: so ver. 5, "Moses, verily," says he, "was faithful as a servant in God's house, but Christ, as a Son, over his own house;" that is, as an heir of all, "whose house," or family, "are we," says the apostle, ver. 6. If a physician for his fee will be faithful, although he be a stranger, much more will he be so, if he be father to the patient, so as his own life and comfort are bound up in that of the child's; or when much of his estate and comings-in are from the life of the party unto whom he administers medicine. In such a case they shall be sure to want for no care and cost, and to lack no cordials that will comfort them, no means that will cure them, and keep them healthful, and no fit diet that may nourish and strengthen them. As the care of that prince of the eunuchs in Daniel, chap. i. was, to have those children committed to his charge, to eat and drink of the best, because that on their looks and good-liking his place depended. Now, so God hath ordered it, even for an everlasting obligation of Christ's heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of

his happiness in heaven, and of his inheritance there.

1. To explain how this may be, consider that the human nature of Christ, in heaven, hath a double capacity of glory, happiness, and delight: one, in that near fellowship and communion with his Father, and the other Persons, through his personal union with the Godhead: which joy of his in this fellowship, Christ himself speaks of, *Psa. xvi. 11*, as to be enjoyed by him, “In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.” And this is a constant and settled fulness of pleasure; such as admits not any addition or diminution, but is always one and the same, and absolute and entire in itself; and of itself alone sufficient for the Son of God, and Heir of all things, to live upon, though he should have had no other comings-in of joy and delight from any creature. And this is his natural inheritance.

But God hath bestowed upon him another capacity of glory, and a revenue of pleasure, to come in another way; and, answerably, another fulness, namely, from his church and spouse, which is his body. Thus *Eph. i.*, when the apostle had spoken the highest things of Christ’s personal advancement in heaven that could be uttered, as of his “sitting down at God’s right hand, far above all principalities and powers,” &c. *ver. 20, 21*; yet, *ver. 22*, he adds this unto all, “And gave him to be Head to the church, which is his body, the fulness of him who filleth all in all.” So that, although he of himself personally be so full, the fulness of the Godhead dwelling in him, that he overflows to the filling all things; yet he is

pleased to account, and it is so in the reality, his church and the salvation of it to be another fulness unto him, superadded unto the former. As Son of God, he is complete, and that of himself; but as a Head, he yet hath another additional fulness of joy, from the good and happiness of his members. And as all pleasure is the companion and the result of action; so this ariseth unto him, from his exercising acts of grace, and from his continual doing good unto, and for, those his members; or, as the apostle expresth it, from his “filling them” with all mercy, grace, comfort, and felicity—himself becoming yet more full, by filling them; and this is his inheritance also, as that other was. So as a double inheritance, Christ hath to live upon—one, personal and due unto him, as he is the Son of God, the first moment of his incarnation, ere he had wrought any one piece of work towards our salvation: another, acquired, purchased, and merited, by his having performed that great service and obedience. And certainly, besides the glory of his person, there is the glory of his office, of Mediatorship, and of Headship to his church; and though he is ever so full, of himself, yet he despiseth not this part of his revenue that comes in from below. Thus much for explication.

2. Now, for the confirmation and making up the demonstration in hand. This superadded glory and happiness of Christ is enlarged and increased, still as his members come to have the purchase of his death more and more laid forth upon them. So as, when their sins are pardoned, their hearts more sanctified, and their spirits com-

forted, then comes He to see the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea, he is much more pleased and rejoiced in this, than they themselves can be. And this must needs keep up in his heart his care and love unto his children here below, to water and refresh them every moment, as Isaiah speaks, chap. xxvii. 3. For in thus putting forth acts of grace and favour, and in doing good to them, he doth but good unto himself; which is the surest engagement in the world. And therefore the apostle exhorts men to love their wives, upon this ground, that in so doing they love themselves: "So ought men to love their wives, as their own bodies; he that loveth his wife, loveth himself," Eph. v. 28. so strict and near is that relation. Now, the same doth hold true of Christ in his loving his church. And, therefore, in the same place, the love of Christ unto his church is held forth as the pattern and exemplar of ours, so ver. 25, "even as Christ also loved the church." And so it may well be argued thence, by comparing the one with the other, that Christ in loving his church, doth but love himself; and then the more love and grace he shows unto the members of that his body, the more he shows love unto himself. And accordingly it is further added, ver. 27, that he daily "washeth and cleanseth his church," that is, both from the guilt and power of sin, "that he might present it to himself a glorious church, not having spot or wrinkle," &c. Observe, it is to "himself." So that all that he doth for his members is for himself, as truly, nay, more fully, than for them; and his share of glory out of

theirs is greater than theirs, by how much the glory of the cause is greater than that of the effect. And thus indeed the scripture speaks of it; as, whilst it calls the saints the "glory of Christ," so 2 Cor. viii. 23; and Christ, in John xvii. 10, 22, 23. says, that he is "glorified in them." And Psa. xlv. where Christ is set forth as Solomon in all his royalty and majesty; yet ver. 11. he is said greatly to desire or delight in the beauty of his queen, that is, the graces of the saints; and that not with an ordinary delight, but he greatly desires; his desire is increased as her beauty is, for that is there brought in as a motive unto her to be more holy and conformed unto him, "to incline her ear, and forsake her father's house," ver. 10. "So shall the King greatly desire thy beauty." Christ hath a beauty that pleaseth him, as well as we have, though of another kind; and therefore ceaseth not till he hath got out every spot and wrinkle out of his spouse's face, as we heard the apostle speak even now, "so to present her glorious unto himself;" that is, delightful and pleasing in his eye. And suitably unto this, to confirm us yet more in it, Christ in that sermon, which was his solemn farewell before his going to heaven, assures his disciples, that his heart would be so far from being weaned from them, that his joy would still be in them, to see them prosper and bring forth fruit; so John xv. 9—11. where his scope is to assure them of the continuance of his love unto them when he should be gone; so ver. 9, 10. "As my Father hath loved me, so have I loved you. Continue in my love," &c. As if he had said, Fear not you my love, nor the continuance

of it in my absence; but look you to do your duty, &c. And to give them assurance of this, he further tells them, that even when he is in heaven, in the greatest fulness of pleasure, at God's right hand, yet even then, his "joy will be in them," and in their well-doing; "These things have I spoken unto you, that my joy may remain in you, and that your joy may be full," ver. 11. He speaks just like a father who is taking leave of his children, and comforting them at his departure, and giving them good counsel, to take good courses when he is gone from them, "to keep his commandments," and to "love one another," ver. 10. 12. and backs it with this motive, so shall "my joy remain in you;" it is as fathers use to speak—and it will be for your good too, your joy will be also full. To open which words a little; the word "remain," used concerning their abiding in his love, and his joy abiding in them, is used in reference to the continuing of both these towards them in heaven. And when Christ says, "that my joy may remain in you," it is as if he had said, that I may even in heaven have cause to rejoice in you, when I shall hear and know of you, that you agree, and are loving each to other, and keep my commandments. The joy which he there calls his joy, "my joy," is not to be understood objectively, of their joy in him, as the object of it; but subjectively, of the joy that should be in himself, and which he should have in them. So Augustine long since interpreted it: he says, "What is Christ's joy in us, but that which he vouchsafes to have of and for us?" And it is evident by this, that otherwise if it were their joy which he meant in that first sentence, then that other which

follows, "and your joy shall be full," were a tautology. He speaks, therefore, of his joy and theirs, as of two distinct things: and both together were the greatest motives that could be given to encourage and quicken his disciples in obedience. Now, take an estimate of Christ's heart herein, from those two holy apostles, Paul and John, who were smaller resemblances of this in Christ. What, next to immediate communion with Christ himself, was the greatest joy they had to live upon in this world, but only the fruit of their ministry, appearing in the graces, both of the lives and hearts, of such as they had begotten unto Christ? See how Paul utters himself, 1 Thes. ii. 19: "What is our hope, or joy, or crown of rejoicing?" "Ye are our glory and our joy," ver. 20. And, in 3 John 3, is said the like, that he "greatly rejoiced" of that good testimony he had heard of Gaius; "for I have no greater joy than to hear that my children walk in the truth," ver. 4. Now, what were Paul and John but instruments *by* whom they believed and were begotten? and not *on* whom: neither of these were crucified for them; nor were these children of theirs "the travail of their souls." How much more then unto Christ, whose interest in us, and our welfare, is so infinitely much greater, must his members be his joy and his crown! And to see them come in to him for grace and mercy, and to "walk in truth," rejoiceth him much more; for he thereby "sees of the travail of his soul," and so is "satisfied." Certainly, what Solomon says of parents, Prov. x. 1, that "a wise son maketh a glad father," &c. is much more true of Christ. Holiness, and

fruitfulness, and comfortableness in our spirits, while we are here below, do make glad the heart of Christ, our everlasting Father. He himself hath said it : I beseech you, believe him, and carry yourselves accordingly. And, if part of his joy arise from hence, that we thrive and do well, then doubt not of the continuance of his affections ; for love unto himself will continue them towards us, and readiness to embrace and receive them, when they come for grace and mercy.

V. There is a fifth engagement, that his very having our nature, which he still wears in heaven, and that the end or intention which God had, in ordaining Christ's assuming it do put upon him for ever : for one great end and project of that personal union of our nature unto the God-head in the second Person for ever, was, that he might be a "merciful High Priest;" so that as his office lays it as a duty upon him, so his becoming a man qualifies him for that office, and the performance of it ; and so may afford a further demonstration of the point in hand. This we find both to have been a requisite in our High Priest, to qualify him the better for mercy and sympathy ; and also one of those great ends which God had in that assumption of our nature.

1. A requisite, on purpose to make him the more merciful : so Heb. v. 1, the place even now insisted on, when yet this primary qualification I then passed over, and reserved unto this mention, it is said, "Every high-priest taken from among men, is ordained for men," and that to this end, "that so he might be one that can have compassion;" namely, with a pity that is natural and kindly, such as a man bears to one of his own

kind : for, otherwise, the angels would have made higher and greater high-priests than one of our nature ; but then they would not have pitied men, as men do their brethren, of the same kind and nature with them. And,

2. This was also God's end and intention in ordaining Christ's assumption of our nature, which that other place, before-cited, namely, Heb. ii. 16, 17, holds forth : " Verily, he took not on him the nature of angels, but the seed of Abraham : " that is, a human nature, and that made, too, of the same stuff that ours is of ; and " it behoved him to be made like us in all things, that he might be a merciful High Priest," &c., as the original expresses, " to the end he might become," or, " be made merciful."

But was not the Son of God as merciful, may some say, without the taking of our nature, as afterwards, when he had assumed it ? Or, is his mercy thereby made larger than of itself it should have been, had he not took the human nature on him ?

I answer, Yes—he is as merciful, but yet,

(1.) Hereby is held forth an evident demonstration, and the greatest one that could have been given unto men, of the everlasting continuance of God's mercies unto men ; by this, that God is for everlasting become a man ; and so we are thereby assured, that he will be merciful unto men, who are of his own nature, and that for ever. For, as his union with our nature is for everlasting, so thereby is sealed up to us the continuation of these his mercies, to be for everlasting : so that he can, and will, no more cease to be merciful to men, than he himself can now cease to be a

man, which can never be. And this was the end of that assumption. But,

(2.) That was not all : his taking our nature not only adds unto our faith, but, some way or other, even to his being merciful. Therefore it is said, "that he might be made merciful," &c.; that is, merciful in such a way, as otherwise God of himself alone had never been, namely, even as a man. So that this union of both natures, God and man, was projected by God to make up the rarest compound of grace and mercy in the result of it, that ever could have been; and thereby fully fitted and accommodated to the healing and saving of our souls. The greatness of that mercy which was in God, that contributes the stock and treasure of those mercies to be bestowed on us; and unto the greatness of these mercies, nothing is, or could be, added, by the human nature assumed; but rather, Christ's manhood had all his largeness of mercy from the Deity. So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever been merciful unto us. But then, this human nature assumed, that adds a new way of being merciful. It assimilates all these mercies, and makes them the mercies of a man: it makes them human mercies, and so gives a naturalness and kindliness unto them to our capacities. So that God doth now, in as kindly and as natural a way, pity us, who are flesh of his flesh and bone of his bone, as a man pities a man: thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would do with a man; as knowing, that in that

man Christ Jesus, whom we believe upon, God dwells, and his mercies work in and through his heart, in a human way.

I will no longer insist upon this notion now, because I shall have occasion to touch upon it again, and add unto it under that next third general head, of showing the way how Christ's heart is affected towards sinners. Only take we notice, what comfort this may afford unto our faith, that Christ must cease to be a man, if he continue not to be merciful ; seeing the very plan of his becoming a man, was, that he might be merciful unto us, and that in a way so familiar to our apprehensions, as our own hearts give the experience of the like, which otherwise, as God, he was not capable of. And add but this bold word to it, though a true one, that he may now as soon cease to be God, as to be a man—the human nature, after he had once assumed it, being raised up to all the natural rights of the Son of God ; whereof one, and that now made natural unto him, is, to continue for ever united : and he may as soon cease to be either, as to be ready to show mercy. So that not only the scope of Christ's office, but also the intention of his assuming our nature, doth lay a further engagement upon him, and that more strong than any, or than all the former.

THE
HEART OF CHRIST
IN HEAVEN,
TOWARDS SINNERS ON EARTH.

PART III.

“For we have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.”—Heb. iv. 15.

CHAP. I.—*Some generals, to clear how this is to be understood, that Christ's heart is touched with the feeling of our infirmities, together with the way how our infirmities come to be feelingly let into his heart.*

HAVING thus given such full and ample demonstrations of the tenderness and sameness of Christ's heart unto us, now he is in heaven, with which it was whilst he was here on earth; and those, both extrinsical, in the first part, and intrinsical, in the second; I now come to that last head, which I propounded in the opening of these words, namely, the way and manner of Christ's being affected with pity unto us; both how it is to be understood by us, and, also, how such affections come to be let into his heart, and therein

to work these bowels of compassion unto us. This, in the beginning of the second part, I propounded to be handled, as being necessary, both for the opening and clearing the words of the text, which mainly hold forth this, as also for the clearing of the thing itself, the point in hand. For, as I there showed, these words come in by way of pre-occupation or prevention of an objection, as if his state now, in heaven, were not capable of such affections, as should tenderly move him to pity and commiseration, he being now glorified, both in soul and body. Which thought, because it was apt to arise in all men's minds, the apostle therefore forestalls it, both by affirming the contrary, "we have not an High Priest that cannot be touched," &c. that is, he both can be, or is capable of it, and likewise is touched, notwithstanding all his glory; as, also, by his annexing the reason of it, or showing the way how it comes to pass, in that "in all points he was tempted like as we are."

Now, in handling and opening these, which is a matter full of difficulty, I shall, with all wariness, proceed to the discovery of what manner of affection in Christ this is, and that by these steps and degrees.

I. This affection of compassion, or his being "touched with the feeling of our infirmities," is not wholly to be understood in a metaphorical or a similitudinary sense, as those speeches used of God in the Old Testament are to be understood, when bowels of "compassion" are attributed unto him, and his bowels are said to be "moved;" or, as when as it is said of God, that he "repented," and was "afflicted in all his people's afflictions:"

all which expressions were spoken of God, as we all know, but merely, "after the manner of men;" so to convey and represent to our apprehensions, by what affections use to be in parents or friends in such and such cases, what provoke them unto such and such actions, which like effects proceed from God towards us, when he sees us in distress. And so they are spoken rather by way of like effect, which God produceth, than by way of such affection in God's heart, which is not capable of any such passions as these are. Now, towards the right understanding of this, the first thing which I affirm is, that, barely, in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together. And,

1. That this affection of his towards us, here spoken of, is manifestly meant of his human nature, and not of his Godhead only, for it is spoken of that nature wherein he once was tempted, as we now are: so expressly in the next words, which can be meant of no other than his human nature. And,

2. That those kinds of expressions which were used of God, before the assumption of our nature, only in a way of metaphor and similitude, "after the manner of men," should in no further, or more real and proper sense, be spoken of Christ, and his human nature, now assumed, and when he is a man as truly and properly as we are, I cannot imagine; when I consider and remember that which I last insisted on, that one end of Christ's taking a human nature, was, "that he might be a merciful High Priest for ever;" in such a way, as he, being

God alone, could not have been. I confess, I have often wondered at that expression there used, Heb. ii. "He took the seed of Abraham, that he might be made a merciful High Priest," which, at the first reading, sounded as if God had been made more merciful by taking our nature. But this solved the wonder, that this assumption added a new way of God's being merciful. By means of which, it may now be said, for the comfort and relief of our faith, that God is truly and really merciful, as a man. And the consideration of this, contributes this to the clearing of the thing in hand, that whereas God of himself was so blessed and perfect, that his blessedness could not have been touched with the least feeling of our infirmities; neither was he in himself capable of any such affection of pity or compassion: "He is not a man that he should pity or repent," &c. He can, indeed, do that for us in our distress, which a man who pities us uses to do: but the affections and bowels themselves he is not capable of. Hence therefore, amongst other ends of assuming man's nature, this fell in before God as one, that God might thereby become loving and merciful unto men, as one man is to another. And so, that what before was but improperly spoken, and by way of metaphor and similitude, in the old testament, so to convey it to our apprehensions, might now be truly attributed unto him in the reality; that God might be for ever said to be "compassionate" as a man, and to be "touched with a feeling of our infirmities" as a man. And thus, by this happy union of both natures, the language of the old testament, uttered only in a figure, be-

comes verified and fulfilled in the truth of it, as in all other things the shadows of it were in Christ fulfilled. And this is the first step towards the understanding of what is here said of Christ, taken from this comparison, with the like attributed unto God himself.

A second and further step to let in our understanding to the apprehension of this, is by the like further comparison to be made with the angels, and those affections of love and pity that are certainly found in them. In comparison of which, these affections in Christ's human nature, though glorified, must needs be far more like to ours, even more tender, and more human. For, in that Heb. ii. it is expressly said, "He therefore took not the nature of the angels, that he might be a merciful High Priest." Part of the intendment of these words, is to show and give the reason, not only why he took our nature under frail flesh, though that the apostle mentions, ver. 14, but why a human nature for the substance of it, and not the nature of angels—because in his affections of mercy he would for ever come nearer to us, and have such affections, and of the same kind, with ours. Whereas, otherwise, in other respects, an angel would have been a higher and more glorious high priest than a man.

Now, the angels being "fellow-servants" with us, as the angel called himself, Rev. xxii. 9, they have affections towards us more assimilated unto ours than God hath; and so are more capable of such impressions from our miseries, than God is. Although they be spirits, yet they partake of something analogical, or resembling and answering to, those affections of pity, grief, &c. which are in

us. And, indeed, so far as these affections are seated in our souls, and not drenched in the passions of the body unto which our souls are united, they are the very same kind of affections in us, that are in them. Hence the "same lusts" that are in "men," are said to be in "devils," John viii. 44, and therefore the devils also are said to fear and tremble, &c. And so, oppositely, the same affections that are in men, so far as they are spiritual, and the spirit or soul is the seat of them, they must needs be found in the good angels. But Christ having a human nature, the same for substance that ours is, consisting both of soul and body, although through glory made spiritual, yet not become a spirit—"a spirit hath not flesh and bones as ye see me have," says Christ of himself, after his resurrection, Luke xxiv. 39—therefore he must needs have affections towards us yet more like to these of ours than those are which the angels have. So then, by these two steps we have gained two things, namely: that even in Christ's human nature, though glorified, affections of pity and compassion are true and real, and not metaphorically attributed to him, as they are unto God; and also more near and like unto ours here, than those in the angels are—even affections proper to man's nature, and truly human. And these he should have had, although this human nature had, from the very first assumption of it, been as glorious as it is now in heaven.

But now, add this further, that God so ordered it, that, before Christ should clothe this his human nature with that glory he hath in heaven, and put this glory upon it, he should

first take it as clothed with all our infirmities, even the very same that do cleave unto us, and should live in this world, as we do, for many years. And during that time, God prepared for him all sorts of afflictions and miseries to run through, which we ourselves do here meet withal; and all that time he was acquainted with, and inured unto, all the like sorrows that we are: and God left him to that infirmity and tenderness of spirit, to take in all distresses as deeply as any of us, without sin, and to exercise the very same affections under all these distresses that we at any time do find stirring in our hearts. And this God thus ordered, on purpose thereby to fit him, and to frame his heart, when he should be in glory, unto such affections as those spoken of in the text. And this, both this text suggests to be God's end in it, as also that fore-mentioned place, Heb. ii. 14: "For as much as we," namely, his members, "are partakers of flesh and blood," which phrase doth ever note out the frailties of man's nature, as 1 Cor. xv. 50, &c. "he himself took part of the same, that he might be a merciful High Priest," &c. ver. 17. And then the apostle gives this reason of it, ver. 18: "For in that himself hath suffered, being tempted; he is able to succour them that are tempted;" (this ability is, as was before interpreted, the having a heart fitted and enabled, out of experience, to pity;) the meaning of which is, that it was not the bare taking of human nature, if glorious from the first, that would thus fully have fitted him to be affectionately pitiful out of experience, though, as was said, the knowledge of our miseries, taken in thereby, would have made him truly and really

affectionate towards us, with affections human and proper to a man ; and so, much nearer and liker ours than what are in the angels themselves, or than are attributed to God, when he is said to pity us ; but further, his taking our nature at first, clothed with frailties and living as we. This hath for ever fitted his heart by experience to be in our very hearts and bosoms ; and not only or barely to know the distress, and, as a man, to be affected with a human affection to one of his kind, but experimentally, remembering the like in himself once. And this likewise the text suggests, as the way whereby our distresses are let into his heart the more feelingly, now he is in heaven : “ We have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” And the more to comfort us herein, observe how fully and universally the apostle speaks of Christ’s having been tempted here below. 1. For the matter of them, or the several sorts of temptations : he says, he was tempted in all points, or things of any kind, wherewith we are exercised. 2. For the manner, he adds that too, “ like as we are.” His heart having been just so affected, so wounded, pierced, and distressed, in all such trials as ours use to be, only “ without sin.” God, on purpose, left all his affections to their full tenderness, and quickness of sense of evil. So that Christ took to heart all that befell him, as deeply as might be ; he slighted no cross either from God or men, but had, and felt, the utmost load of it. Yea, his heart was made more tender in all sorts of affections than any of ours, even as it was in love and pity, and this made him

“a man of sorrows;” and that more than any other man was, or shall be.

Now, therefore, to explicate the way how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive, from what hath now been said, and from what the text doth further hint unto us.

(1.) The understanding and knowledge of that human nature hath notice and cognizance of all the occurrences that befall his members here. And for this the text is clear; for the apostle speaks this for our encouragement, that Christ is “touched with the feeling of our infirmities:” which could not be a relief unto us, if it supposed not this, that he particularly and distinctly knew them: and if not all, as well as some, we should want relief in all, as not knowing which he knew, and which not. And the apostle affirms this of his human nature, as was said, for he speaks of that nature which was tempted here below. And, therefore, the Lamb that was slain, and so “the man Christ Jesus” is said to have “seven eyes,” as well as “seven horns;” which seven eyes are “the seven spirits sent forth into all the earth,” Rev. v. 6. His eyes of providence, through his anointing with the Holy Ghost, are in all corners of the world, and view all the things that are done under the sun; in like manner he is there said to have seven horns for power, as seven eyes for knowledge; and both are defined to be seven, to show the perfection of both, in their extent, reaching unto all things; so that, as “all power in heaven and earth is committed unto him, as Son of man, as the scripture speaks, so all knowledge

is given him of all things done in heaven and earth, and this as Son of man too: his knowledge and power being of equal extent. He is the Sun, as well in respect of knowledge as of righteousness, and there is nothing hid from his light and beams, which pierce the darkest corners of the hearts of the sons of men. He knows the sores, as Solomon expresseth it, and distresses, of their hearts. Like as a looking-glass made into the form of a round globe, and hung in the midst of a room, takes in all the species of things done, or that are therein, at once ; so doth the enlarged understanding of Christ's human nature, take in the affairs of this world, which he is appointed to govern ; especially the miseries of his members, and this at once.

(2.) His human nature thus knowing all, "I know thy works, thy labour, and thy patience," &c. Rev. xxii. 2. He there withal hath an act of memory, and recalls how himself was once affected, and how distressed while on earth, under the same or the like miseries : for the memory of things here below remains still with him, as with all spirits in either of those two other worlds, heaven or hell, "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus evil," &c. says Abraham to the soul of Dives in hell, Luke xvi. 25. "Remember me when thou comest into thy kingdom," said the penitent thief to Christ ; and, "I am he," says Christ, "that was dead, and am alive," Rev. i. 18. He remembers his death still, and the sufferings of it ; and as he remembers it, to put his Father in mind thereof, so he remembers it also, to affect his own heart with what we feel. And his memory pre-

senting the impression of the like now afresh unto him, how it was once with him ; hence he comes feelingly and experimentally to know how it is now with us, and so affects himself therewith : as Dido, in Virgil, says—Having experienced the like miseries, though a queen now, I know how to succour those that are therein. As God said to the Israelites, when they should be possessed of Canaan their own land, “ Ye know the heart of strangers, seeing ye were strangers,” &c. *Exod. xxiii. 9.* and therefore doth command them to pity strangers, and to use them well upon that motive : so may it be said of Christ, that he doth know the hearts of his children in misery, seeing he himself was once under the like. Or, as the apostle exhorts, *Heb. xiii. 3.* “ Remember them that are in bonds, as bound with them ; and them that suffer adversity, as being yourselves in the body,” and so, ere you die, may come to suffer the like. So Christ, the Head of the body, which is the fountain of all sense and feeling in the body, doth remember them that are bound and in adversity, having himself been “ once in the body ;” and so he experimentally compassionates them. And this is a further thing than the former : we have gained this further, that Christ hath not only such affections as are real and proper to a human nature, but such affections as are stirred up in him, from experience of the like by himself, once tasted in a frail nature like unto ours. And thus much for the way of letting in all our miseries into Christ’s heart now, so as to strike and affect it with them.

CHAP. II.—*A more particular disquisition, what manner of affection this is—The seat thereof: whether in his spirit, or soul only, or the whole human nature—Some cautions added.*

But concerning this affection itself, of pity and compassion, fellow-feeling, and sympathy, or suffering with, as the text calls it, which is the product, result, or thing produced in his heart by these; there still remains another thing more particularly to be inquired into, namely, “what manner of affection” this is: for that such an affection is stirred up in him, besides and beyond a bare act of knowledge or remembrance how once it was with himself, is evident by what we find in the text. The apostle says, not only that he remembers how he himself was tempted with the like infirmities that we are, though that be necessarily supposed, but that he is struck and “touched with the feeling of our infirmities;” to the producing of which, this act of remembrance doth but subserve. And he tells us, Christ is able, and his heart is capable, of thus being touched. And the word in the Greek is a deep word, signifying to “suffer with us,” until we are relieved. And this affection, thus stirred up, is that which moveth him so cordially to help us.

Now, concerning this affection, as here thus expressed, how far it extends, and how deep it may reach, I think no man in this life can fathom. If “the heart of a king be inscrutable,” as Solomon speaks, the heart of the King of kings, now in glory, is much more. I will not take upon me to “intrude into things which I have not seen,” but

shall endeavour to speak safely, and therefore warily, so far as the light of scripture and right reason shall warrant my way.

I shall set it forth three ways :

I. Negatively.

II. Positively.

III. Privatively.

I. Negatively. It is certain that this affection of sympathy or fellow-feeling, in Christ, is not in all things such a kind of affection as was in him "in the days of his flesh." Which is clear, by what the apostle speaks of him and of his affections then : "Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears, was heard in that he feared," Heb. v. 7. Where we see his converse and state of life here below, to be called, by way of difference and distinction from what it is now in heaven, "the days of his flesh:" by "flesh," meaning not the substance of the human nature, for he retains that still; but the frail quality of subjection to mortality. So "flesh" is usually taken; as, when "all flesh" is said to be "grass:" it is spoken of man's nature, in respect to its being subject to a fading, wearing, and decay, by outward casualties, or inward passions; so in this epistle, chap. ii. 14, "For as much as the children," we, his brethren, "did partake of flesh and blood," that is, the frailties of man's nature, "he himself also took part of the same." And accordingly the apostle instanceth in the following words of that fourteenth verse: as in death, which in the days of his flesh Christ was subject to, so also in such frail passions and affections as did work a suffering in him, and a wearing and wasting of his spirits; such as pas-

sionate sorrow, joined with "strong cries and tears," both which he mentioneth; and also fear, in those words, "He was heard in that which he feared." Now these days of his flesh being over and past, for this was only, as says the apostle, "in the days of his flesh;" hence, therefore, all such concomitant passionate overflowings of sorrow, fear, &c. are ceased therewith, and he is now no way capable of them, or subjected to them.

II. Yet, Positively. Why may it not be affirmed that for substance the same kind of affection of pity and compassion, that wrought in his whole man, both body and soul, when he was here, works in him now he is in heaven, if this position be allayed with those due cautions and considerations which presently I shall annex. For, if for substance the same flesh and blood and animal spirits remain and have their use; for though Christ, in Luke xxiv. 39, mentioned only his having flesh and bones after his resurrection, unto Thomas and the other disciples, because these two alone were to be the objects of his touch and feeling; yet blood and spirits are included in that flesh, for it is "living flesh," and therefore hath blood and spirits that flow and move in it; then why not the same affections also? and those not stirring only and merely in the soul, but working in the body also, unto which that soul is joined, and so remaining really human affections? The use of blood and spirits is, as to nourish, which end is now ceased, so to affect the heart by their motion to and fro, when the soul is affected; and why this use of them should not remain, (and, if not this, we can conceive no other,) I know not. Neither why this affection should be only restrained to his spirit or soul, and his corporeal powers not to be

supposed to communicate and partake in them. That so, as he is a true man, and the same man that he was, both in body as well as in soul, for else it had not been a true resurrection, so he hath still the very same true human affections in them both: and such, as whereof the body is the seat and instrument, as well as the soul. And seeing this whole man, both body and soul, was tempted, and that, as the text says, he is "touched with a feeling" in that nature which is tempted, it must therefore be in the whole man, both body and soul. Therefore, when we read of the "wrath of the Lamb," as Rev. vi. 16, namely, against his enemies, as here, of his pity and compassion towards his friends and members, why should this be attributed only to his Deity, which is not capable of wrath, or to his soul and spirit only? And why may it not be thought he is truly angry as a man, in his whole man, and so with such a wrath as his body is affected with, as well as that he is wrathful in his soul only; seeing he hath taken up our whole nature, on purpose to subserve his divine nature in all the executions of it?

But now, how far, in our apprehension of this, we are to cut off the weakness and frailty of such affections as in the days of his flesh was in them, and how exactly to difference those which Christ had here, and those which he hath in heaven, therein lies the difficulty; and I can speak but little unto it.

I. Yet, this we may lay down as an undoubted maxim, that so far, or in what sense, his body itself is made "spiritual," as it is called, 1 Cor. xv. 44. so far, and in that sense, all such affections as thus working in his body are made spiritual; and that in an opposition to that fleshly and frail way of their working here. But then,

as his body is made spiritual, not spirit, spiritual in respect of power, and likeness to a spirit, not in respect of substance or nature, so these affections of pity and compassion do work, not only in his spirit or soul, but in his body too, as their seat and instrument, though in a more spiritual way of working, and more like to that of spirits, than those in a fleshly frail body are. They are not wholly spiritual in this sense, that the soul is the sole subject of them, and that it draws up all such workings into itself; so that that should be the difference between his affections now, and in the days of his flesh. Men are not to conceive, as if his body were turned into such a substance as the sun is of, for the soul, as through a case of glass, to shine gloriously in, only; but, further, it is united to the soul, to be actuated by it, though immediately, for the soul to produce operations in it. And it is called spiritual, not that it remains not a body, but because it remains not such a body; but is so framed to the soul, that both itself and all the operations of all the powers in it, are immediately and entirely at the arbitrary will and dominion of the soul; and that, as the soul is pleased to use it, and to sway it, and move it, even as immediately and as nimbly, and without any clog or impediment, as an angel moves itself, or as the soul acteth itself. So that this may, perhaps, be one difference, that these affections so far as in the body of Christ, do not affect his soul, as here they did, though, as then, under the command of grace and reason, to keep their motions from being inordinate or sinful; but further, the soul, being now too strong for them, doth as its own arbitrement raise them, and as entirely and immediately stir them as it doth itself.

2. Hence, these affections of pity and sympathy so stirred up by himself, though they move his bowels, and affect his bodily heart as they did here, yet they do not afflict and perturb him in the least, nor become they a burden and a load unto his spirit, so as to make him sorrowful, or heavy, as in this life, here, his pity unto Lazarus made him; and as his distresses at last, that made him "sorrowful unto death." So that, as in their rise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his body, and the blood and spirits thereof, the instruments of affecting him, are now altogether impassible; namely, in this sense, that they are not capable of the least alteration tending to any hurt whatever. And so, his body is not subject to any grief, nor his spirits to any waste, decay, or expense. They may and do subserve the soul in its affections, as they did whilst he was here; but this merely by a local motion, moving to and fro in the veins and arteries, to affect the heart and bowels, without the least diminution or impair to themselves, or detriment to him. And thus it comes to pass, that though this blood and spirits do stir up the same affections in his heart and bowels, which here they did, yet not, as then, with the least perturbation in himself, or inconvenience unto himself. But as in this life he was troubled and grieved, "without sin," or inordinacy; so now, when he is in heaven, he pities and compassionates, without the least mixture or touch of disquietment and perturbation, which yet necessarily accompanied his affections whilst he was here, because of the frailty in which his body and spirits were framed. His perfection destroys not his affections, but

only corrects and amends the imperfection of them.

3. All natural affections, that have not in them something unbefitting that state and condition of glory wherein Christ now is, both schoolmen and other divines do acknowledge to be in him. Justinian says, upon this place, "Those affections which are natural to man, and have no adhesion of sin or shame unto them, but are wholly governed by reason, and, lastly, are exempt from such effects as may any way hurt either the soul or the body, there is no ground to think that such affections may not well stand with the state of souls in bliss." Now, if we consider it, Christ's very state in glory is such, as it becomes him to have such human affections of pity and compassion in his whole man, so far as to quicken and provoke him to our help and succour; not such as to make him *a man of sorrows* in himself again, (that were uncomely, nay, incompatible to him,) but such as should make him a *man of succours* unto us, which is his office. To this end, it is to be remembered, that Christ in heaven is to be considered, not personally only, as in himself made happy in his Father; but withal in his relations and in his offices as a Head unto us, and in that relation he now sits there, as Eph. i. 21, 22. and the head is the seat of all the senses, for the good of the body, and therefore most sensible of any other part. Wherefore, because his members, unto whom he bears this relation, are still under sin and misery, therefore it is no way uncomely for him, in that estate, to have affections suitable to this his relation. If his state of glory had been wholly ordained for his own personal happiness, then indeed there had been no use of such affec-

tions to remain in him; but his relation to us being one part and ingredient of his glory, therefore they are most proper for him; yea, it were uncomely if he had them not. Neither are they a weakness in him, as so considered; but rather part of his strength, as the apostle calls them. And although such affections might in one respect be thought an imperfection; yet, in another respect, namely, his relation to us, and office for us, they are his perfection. As he is our Head, which he is as he is a man, it is his glory to be truly and really, even as a man, sensible of all our miseries: yea, it were his imperfection if he were not.

4. Let me add this for our comfort, that though all such affections as are any way a burden to his spirit, or noxious to his body, be not now compatible to him; and though that feeling of frailty and infirmity which did help him here to pity and relieve men in misery, out of a suffering hurtful to himself; though these be cut off, yet in those workings of affections which he hath now, which for substance are the same, there is, instead of that feeling of frailty, a greater capaciousness, vastness, and also quickness, in his affections now in heaven, so to make up a compensation; and so no less effectually to stir and quicken him to relieve us, than those former affections did. For it is certain, that as his knowledge was enlarged upon his entering into glory; so his human affections of love and pity are enlarged in solidity, strength, and reality, as true conjugal love useth to be, though more passionate haply at first. They are no less now, but are only made more spiritual. And as Solomon's heart was as large in bounty and royalty as in knowledge; so Christ's affections of love are as large as his knowledge or

his power: they are all of a like extent and measure. So far as God's intention to show mercy doth reach, and who knows the end of those riches? so far doth Christ's disposition to bestow it: "The love of Christ," God-man, "passeth knowledge," Eph. iii. 19. It hath not lost, or been diminished, by his going to heaven. Though God in his nature be more merciful than Christ's human nature; yet the act and exercise of Christ's affections is as large as God's purposes and decrees of mercy are: and all those large affections and mercies are become human mercies; and the mercies of a Man unto men.

III. Privatively. If these affections of Christ's heart be not suffering and afflicting affections; yet we may, by way of privation, express this of them, that there is a less fulness of joy and comfort in Christ's heart, whilst he sees us in misery and under infirmities, comparatively to what will be when we are presented to him free of them all.

To clear this, I must recall, and I shall but recall, that distinction I made in the fourth demonstration, sec. 2, part 2, of a double capacity of glory, or a double fulness of joy, which Christ is ordained to have: the one natural, and so due unto his person as in himself considered; the other additional, and arising from the completed happiness and glory of his whole church, where-with mystically he is one. So in Eph. i. 23, although he, by reason of his personal fulness, is there said to "fill all in all;" yet, as he is a Head, in relation to his church as his body, as in the verses before he is spoken of, thus the perfection of this his body's beatitude is reciprocally called "his fulness;" and, therefore, until he hath filled them with all happiness, and delivered them from

all misery, he himself remains under some kind of imperfection; and, unanswerably, his affections also, which are suited to this his relation, have some want or imperfection in them, whilst they lie under misery, in comparison of what his heart shall have when they receive this fulness. We may warrantably say, Christ shall be more glad then, and is now, as his children are grown up from under their infirmities, and as they do become more obedient and comfortable in their spirits, so John xv. 10, 11. I shall add some illustration to this by this similitude, which, though it hold not in all things, yet it will hold forth some shadow of it. "The spirits of just men" departed are said to be "perfect," Heb. xii. 23; yet because they have bodies unto which they have a relation, and unto which they are ordained to be united, they in this respect may be said to be imperfect, till these bodies be reunited and glorified with them, which will add a further fulness to them. Thus in some analogy it stands between Christ personal, and Christ mystically considered. Although Christ in his own person be complete in happiness, yet in relation to his members he is imperfect, and so accordingly hath affections suited unto this his relation: which is no derogation from him at all. The scriptures therefore attribute some affections to him which have an imperfection joined with them; and those to be in him, until the day of judgment. Thus expectation and desire, which are but imperfect affections in comparison to that joy which is in the full fruition of what was expected or desired, are attributed to him, as he is man, until the day of judgment. Thus, Heb. x. 12, 13, he is said to "sit" in heaven, "expecting till his enemies be made his

footstool ;” the destruction of which enemies will add to the manifestative glory of his kingdom. Now, as that will add to the fulness of his greatness ; so the complete salvation of his members will add to the completeness of his glory. And as the expectation of his enemies’ ruin may be said to be an imperfect affection, in comparison of the triumph that one day he shall have over them ; so his joy, which he now hath in his spouse, is but imperfect, in comparison of that which shall fill his heart at the great day of marriage. And, accordingly, the scripture calls the accomplishment of these his designs a “ satisfaction ;” so Isa. liii. 11, “ He shall see of the travail of his soul, and be satisfied ;” which argues desires to be in him, lying under a want of something, in the end to be obtained ; only, we must take in this withal, that Jesus Christ indeed knows and sees the very time when this fulness, through the exaltation of his members up to himself, shall be completed, and when he shall trample upon the necks of all his and their enemies. He “ sees their day coming,” as the psalmist hath it, which alleviates and detracts something from this imperfection, that he should thus expect or tarry.

CHAP. III. — *This scruple satisfied. How his heart can be feelingly touched with our sins, our greatest infirmities, seeing he was tempted without sin.*

THERE remains one great dissatisfaction to be removed, which cannot but of itself arise in every good heart. You told us, may they say, that by “ infirmities,” sins were meant ; and that the apostle’s scope was to encourage us against them also ; and they are, indeed, the greatest discom-

forts and discouragements of all others : now, against them, this, which the apostle here speaks, affordeth us but little, seeing Christ knows not how experimentally to pity us therein, for “ he knows no sin ; ” yea, the apostle himself doth here except it, “ He was tempted in all things, yet without sin. ” It may comfort us, indeed, that Christ doth and will pity us in all other infirmities, because he himself was subject to the like ; but he never knew what it was to be under sin, and vexed with a lust, as I am ; and how shall I relieve myself against that, by what the apostle here speaks of him ? I shall endeavour to give some satisfaction and relief in this, by these following considerations.

I. The apostle puts in, indeed, that, “ He was tempted, yet without sin, ” and it was well for us that he was thus without sin, for he had not been a fit Priest to have saved us, else : so Heb. vii. 26. “ Such an High Priest became us, as was separate from sinners, innocent, ” &c. Yet, for your relief withal, consider that he came as near that point as might be, “ He was tempted in all things, ” so says the text, though without sin on his part ; yet tempted to all sin, so far as to be afflicted in those temptations, and to see the misery of those who are tempted, and to know how to pity them in all such temptations. Even as in taking our nature, in his birth, he came as near as could be, without being tainted with original sin ; as, namely, by taking the very same matter to have his body made of that all ours is made of, &c. So, in the point of actual sin, also, he suffered himself to be tempted as far as might be, so as to keep himself pure. He suffered all experiments to be tried upon him by

Satan, even as a man who hath taken a strong antidote, suffers conclusions to be tried on him. And, indeed, because he was thus tempted by Satan unto sin, therefore it is on purpose added, "yet without sin." And, it is as if he had said, Sin never stained him, though he was outwardly tempted to it. He was tempted to all sorts of sins by Satan, for those three temptations in the wilderness were the heads of all sorts of temptations, as interpreters upon the Gospels do show.

II. Then, to fit him to pity us in case of sin, he was vexed with the filth and power of sin in others whom he conversed with, more than any of us with sin in ourselves. His righteous soul was vexed with it, as Lot's righteous soul is said to have been with the impure conversation of the men of Sodom. He "endured the contradiction of sinners" against himself, Heb. xii. 3: "the reproaches of them that reproached thee," that is, upon his God, "fell upon me," Rom. xv. 3. It was spoken by the psalmist of Christ, and so is quoted of him by the apostle; that is, every sin went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with sin in ourselves, and that as our own sin; but his heart with sin in others only, yet so as his vexation was the greater, by how much his soul was more righteous than ours, which makes it up: yea, in that he sustained the persons of the elect, the sins which he saw them commit troubled him as if they had been his own. The word here translated "tempted," is read, by some, "vexed."

III. Yea, and to help this also, it may be said of Christ whilst he was here below, that in the same sense or manner wherein he "bore our sick-

nesses," Matt. viii. 17, who yet was never personally tainted with any disease, in the same sense or manner he may be said to have borne our sins, namely, thus—Christ when he came to an elect child of his that was sick, whom he healed; his manner was, first by a sympathy and pity to afflict himself with their sickness, as if it had been his own. Thus, at his raising of Lazarus; it is said that he "groaned in spirit," &c. and so by the merit of taking the disease upon himself, through a fellow-feeling of it, he took it off from them, being for them afflicted, as if he himself had been sick. And this seems to be the best interpretation that I have met with of that difficult place in Matt. viii. 16, 17, where it is said, "He healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." Now, in the like way or manner unto this, of bearing our sicknesses, he might bear our sins too, for he, being one with us, and to answer for all our sins, therefore when he saw any of his own to sin, he was affected with it, as if it had been his own. And thus is that about the power of sin made up and satisfied.

IV. And, as for the guilt of sin, and the temptations from it, he knows more of that than any one of us. He tasted the bitterness of that, in the imputation of it, more deeply than we can, and of the cup of his Father's wrath for it, and so is able experimentally to pity a heart wounded with it, and struggling under such temptations. He knows full well the heart of one in his own sense forsaken by God, seeing himself felt it when he cried out, "My God, my God, why hast thou forsaken me?"

USES OF ALL.

THUS, that which has been said, may afford us the strongest consolations and encouragements against our sins, of any other consideration whatsoever, and may give us the greatest assurance of their being removed off from us, that may be : for,

I. Christ himself suffers, as it were, at least is affected under them, as his enemies, which therefore he will be sure to remove, for his own quiet sake. His heart would not be quiet, but that he knows they shall be removed. As God says in the prophet, so may Christ say much here, "My bowels are troubled for him, I remember him still," Jer. xxxi. 20.

II. There is comfort concerning such infirmities, in that your very sins move him to pity more than to anger. This text is plain for it, for he suffers with us under our infirmities, and by infirmities are meant sins, as well as other miseries, as was proved : whilst therefore you look on them as infirmities, as God here looks upon them, and speaks of them, in his own, and as your disease, and complain to Christ of them, and do cry out, "Oh miserable man that I am, who shall deliver me?" so long fear not; Christ takes part with you, and is so far from being provoked against you, that all his anger is turned upon your sin, to ruin it; yea, his pity is increased the more towards you, even as the heart of a father is to a child that hath some loathsome disease, or as one is to a member of his body that hath the leprosy; he hates not the member, for it is his flesh, but the disease, and that provokes him to pity the part affected the more. What shall not make for us,

when our sins, which are both against Christ and us, shall be turned as motives to him to pity us the more ? The object of pity is one in misery whom we love ; and the greater the misery is, the more is the pity, when the party is beloved. Now, of all miseries, sin is the greatest ; and whilst you yourselves look at it as such, Christ will look upon it as such only also in you. And he loving your persons, and hating only the sin, his hatred shall all fall, and that only upon the sin, to free you of it by its ruin and destruction ; but his compassion shall be the more drawn out to you, and this as much when you lie under sin, as under any other affliction. Therefore, fear not : “ What shall separate us from Christ’s love ? ”

Whatever trial, or temptation, or misery, we are under, we may comfort ourselves with this, that Christ was once under the same, or some one like unto it, which may comfort us in these three differing respects that follow, by considering,

I. That we are thereby but conformed to his example, for he was tempted in all, and this may be no small comfort to us.

II. We may look to that particular instance of Christ’s being under the like, as a meriting cause to procure and purchase succour for us under the same now ; and so in that respect may yet further comfort ourselves. And,

III. His having once borne the like, may relieve us in this, that therefore he experimentally knows the misery and distress of such a condition, and so is yet farther moved and quickened thereby to help us.

As the doctrine delivered is a comfort, so the greatest motive against sin, and persuasive unto obedience, to consider that Christ’s heart, if it be

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